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DEVOTED TO UNITARIAN CHRISTIANITY : SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

DECISIONS OF COMMON SENSE, ON THE DOCTRINE OF ORIGINAL SIN.

In examining religious subjects, and bringing them to the test of common sense, my thoughts have lately been exercised on what is called the doctrine of original sin, or hereditary depravity, or birth-sin, or the sin of our nature; for I find it has all these different names given it: and the following are what seem to me the decisions of common sense on the subject.

I find many Christians suppose that all mankind are born morally depraved and corrupted, naturally averse to all good and prone to all evil; full of the seeds of sin, of those evil principles, or dispositions, from which actual sins, which seem to be the only sins they can justly be charged with, as naturally flow, as corrupt streams from a corrupt fountain. If this be the real state in which men are born they are greatly to be pitied; but I see not how they can be blamed: they certainly cannot help the sinfulness entailed upon them without their knowledge and consent; they cannot be accountable for the moral evils which came into being with them; the depravity which is as natural to them as it is for them to breathe can no more be their crime, nor imply culpability on their part, than any other natural infirmity, or bodily deformity, whatever; and if the crimes they actually commit naturally arise from the depravity which was born with them, and their evil actions naturally flow as streams from the evil fountain which was opened in their hearts without their consent, it must greatly diminish, if not totally destroy the culpability of such actions; it seems unjust and cruel for them to be condemned and punished for that moral depravity, and its consequences, which was entailed upon them without their consent previously obtained. These were the first decisions of common sense on a view of this doctrine. But on thinking further it occurred to me that probably this doctrine might be false, and that I ought to search further into the matter. It struck me that it might have been invented by men as an excuse for, or palliation of their vicious tempers and habits: I was the rather led to suspect this, because I had observed that too many are fond of finding excuses for their unchristian spirit and conduct.

On further examination I find the advocates for this doctrine are not perfectly agreed in their mode of explaining it. Some say, that the guilt of Adam's sin is imputed to all his posterity, as well as a corrupt nature conveyed to them, and that, in consequence of such imputation, they are born in a state of condemnation, under the wrath and curse of God; but this shocks common sense. To suppose that a righteous God should place innocent babes, who never were capable of offending him, under his wrath and curse, and that for the crime of a man who lived some thousands of years ago, is truly horrible, and seems little short of blasphemy. Others deny that Adam's sin is so imputed to us as to expose us to future condemnation, and bring us under the wrath and curse of God; still they contend that we derive from him such a corrupt nature, at our birth, as naturally and uniformly produceth those actual sins which bring us into a state of condemnation, and under the wrath and curse of God. I cannot see how this much mends the matter: for what difference does it make whether I be condemned for what Adam did, or for the evil nature, and what naturally ariseth from it, which I unavoidably derived from him. After the most mature reflection, it appears to me, that all such notions when brought to the test of common sense, must be rejected, as contrary to justice, to evident facts, and to the plain declarations of scripture.

It is inconsistent with our common notions of justice, and contrary to every principle of equity, for God to impute to men a crime they never committed, and to reckon them guilty on account of a transaction, in which they could have no hand, as it took place ages before they existed. It is highly dishonorable to God to ascribe such a procedure to him, and seems to common sense, a wicked libel on his righteous character. It resembles the Father of mercies to the wolf in the fable, who charged the lamb he meant to destroy with having slandered him half a year before, and on the lamb's urging that it must be a mistake for he was not then born, replied, If it was not you, it was your father, and that is the same thing. To say men are born the subjects of such moral inability as incapacitates them for doing what God requires of them, that their growing up sinful is the natural consequence of the state in which they are born, yet that he condemns, and punishes them for not doing what he requires, and for effects arising from the fault of their nature, which they as individuals never were capable of preventing, is to charge the righteous Judge of the universe with manifest injustice. This notion of hereditary depravity appears to common sense to destroy all moral obligation, for no man can be under an obligation to do what is to him naturally impossible, nor can a righteous governor require it: consequently, if men be born so depraved as to be incapable of doing the will of God, they can be under no obligation to do his will, unless they be obliged to perform impossibilities.

Nature is the work of God; though produced by the operation of second causes, he is the maker of us all; he hath established that constitution, and those laws of procreation, by which all generations of men are brought into being: hence, it appears to a common sense, that to say mere nature is sinful, is to charge our sinfulnesss upon God; seeing whatever nature is, it is his work. Whatever men are when first born God hath made them, for it is impossible they should make themselves either good or bad, before they are born; nor can their parents make them any thing before their birth but by the operation of laws which God hath established in nature: if then it be said they are, in their first formation as individuals, made morally corrupt, their moral corruption is, in fact, charged on God their Maker, though he condemns and will punish them for their moral corruption; and he is supposed to have established a constitution, as unalterable as the laws of pro-creation, for the propagation of moral depravity, of sin, that abominable thing which his soul hateth, throughout all generations.

Common sense also rejects the doctrine I am examining, as contrary to evident matter of fact. Though a rustic, I have read some of Mr Locke's writings, and think he has clearly proved there are no innate ideas. Man is evidently born without the knowledge of good and evil, without any moral consciousness, nor can any be produced in him until he attains the use of reason; consequently, he cannot be the subject of moral actions, or dispositions, until that time; till then he can be under no law; for laws can extend only to those who are capable of moral actions: and an Apostle hath said, *where there is no law, there is no transgression*; it unavoidably follows that human beings are not, cannot be, born in a sinful state. No shadow of proof can be given that moral qualities either are, or can be, transmitted and rendered heritable by natural generation: and if they were, why not good moral qualities as well as bad ones? Why not the posterity of righteous persons, such as Abel, Noah, and Abraham, inherit the virtues and moral excellences of their progenitors, throughout all generations, as well as the posterity of Adam, their more remote progenitor, are supposed to inherit from him those vicious qualities, to the latest times, which have never yet been proved to have existed in him? Is sin the only moral inheritance which the constitution of nature, established by God himself, entails unavoidably on human posterity?

ALL NEED AND MUST HAVE THE BIBLE.

That was a noble fight, which was fought by Luther and his printing press, when they rescued the Bible from the grasp of priests, and turned it from the charter of an incorporated tyranny, into the patent of universal freedom. If the most solemn era of the world's history was that, in which Christ himself walked its fields in Palestine, and refreshed its weary heart with the living spectacle of heavenly virtues, and entered death that he might illustrate life, and, as he ascended, bequeathed to all generations the dignity and responsibility of an immortal hope; the next in interest is the period, when the *true record* of those things was brought again beneath the eye of men, and to the ear of thought the voice of Christ was made to speak once more, and the image of his mind was sent round to the homes of the people, and went about, like himself, doing good. If that book is to fulfil its appointed function, as the sinner's conscience and the mourner's friend, and the oppressor's foe, it must be accessible to all men, in all stations of life and moods of mind;—not dealt out only in the place of pulpits, and spoiled by the voice of preachers, and selected by the will of priests; but abandoned, whole and entire, warning and promise, history, parable, miracle and prophecy, to the reason and the heart of all whom it may concern. The enquirer must have it, whenever the anxiety of doubt, or the spirit of speculation, urges him to its page; and he can borrow from it the solution of some perplexity, or shed on it the illumination of fresh thought. The sorrowing must have it, whenever the waywardness of grief may make it welcome, and to the touched heart there may be a gentleness in its voice of comfort, and a brilliancy in its scenery of hope, that may make them sacred to the memory for ever. The proud must have it, that, when no eye is on him, but that of God, he may hear the withering words with which Christ could blight the Pharisee, and witness how mean is every distinction, compared with that moral dignity, which could raise the outcast from the dust, and seek the friendship of the publican, and praise the virtues of the Samaritan. The penitent must have it, that, at the happy moment, the eye of Christ may look into his heart, and bid it sin no more; and when the first effort is tempted to relax, his spirit of untiring duty may put weariness to flight; and when the self-gratulation of victory creeps in, the immense ambition of future progress may absorb the silly vanity of present attainment. The tyrant must have it,—he that tramples on happiness and life for his own vile greatness, and hews a way of guilt and woe to an eminence of praise and hate;—that he may learn of a tribunal above, which frowns while it forbears, and waits only till the last drop of his brother's blood shall have cried to it from the ground. The slave too must have it,—to tell him the incredible story of his origin and his end,—to whisper to him (if he can but believe so strange a thought to be a truth and not a mockery) the equal responsibility of all men; to persuade him that the end is not yet, nor this earth an image of the skies; that while here he is degraded, abandoned to an animal nature, sometimes pampered, and sometimes tortured, left without duties because without rights, he goes in the great multitude of bond and free to that world, where he will discover what he is worth in the creation of God, feel the mighty stirrings of a moral nature within him, and find in verity, that of blood, of one law, of one destiny, has God made all nations.—*J. Martineau.*

UNITARIAN DOCTRINES, AS CONNECTED WITH VITAL RELIGION AND POPULAR PREACHING.

That it is good to be always zealously affected in a good cause, we have the express authority of an apostle; but how one can be zealously affected in any cause, and yet neglect to demonstrate that zeal by some outward, active measures, I cannot readily conceive. If the doctrines of unitarianism are the truths of the gospel, they are undoubtedly worthy of being earnestly contended for: if they are the commandments of men only, the more they are neglected the better. But what are the doctrines of unitarianism? It is not my intention to lay down what might be called an Unitarian creed; but I nevertheless think it highly necessary that those truths of religion, on which the Unitarians particularly insist, should be more generally known and understood. Having been long conversant with those classes of Christians who call themselves evangelical, I know it to be a very prevailing notion with many of them, that the terms Unitarian, and Deist, are nearly synonymous; and this illiberal error is kept alive by the zeal of those whose duty it is, at least, to allow their hearers to have so much *head-knowledge* as would enable them to understand, that these terms have a most materially different signification. It is a very general opinion among a certain class of Christians, remarkable for their zeal in promoting popular preaching, that all Unitarians deny Christ; that they look upon his death as of no efficacy in the salvation of sinners; that they think men may be saved without faith; that a man may purchase his salvation by being honest in the world; that Unitarians utterly disclaim all 'peace and joy in the Holy Ghost;' that to 'rejoice evermore, to pray without ceasing, and in every thing to give thanks,' constitute no part of the Christian privileges of an Unitarian; that a man may be a very good Unitarian Christian, and yet indulge in all the follies and sinful vanities of the world; that to have 'peace and joy in believing—to have peace in God through our Lord Jesus Christ—to have the love of God shed abroad in the heart, by the Holy Spirit given unto us—to know that when our earthly house of this tabernacle is dissolved, we have a building with God, a house not made with hands, eternal in the heavens,' are all things about which an Unitarian is wholly unconcerned; that, like Gallio, 'he careth not for any of these things.'

Now give me leave to ask, are these things so? Are these the necessary consequences of Unitarianism? And is it quite requisite that these Christian advantages should exclusively belong, to those who believe that 'the Father is God, the Son is God, and the Holy Ghost is God; and yet that these are not three Gods, but one God?' In order to enjoy the blessings of the gospel, must the man believe that the just and merciful Jehovah did actually inflict the most dreadful punishments upon his holy and innocent Son, with whom he had declared himself to be well pleased? That to be humbled for our manifold transgressions, we should believe that the Almighty sent us into the world with the curse of his 'wrath and everlasting damnation' upon our heads? That no one can be grateful for divine assistance, unless he believes himself totally incapable of thinking a good thought, speaking a good word, or doing a good action? To have an exalted idea of the glory and majesty of God, it is necessary to believe that He, of his own good will and pleasure, sends millions of his creatures into a place, where, through the countless ages of eternity, they shall suffer tortures equal to the fury of a burning fiery furnace? Will nothing but sighs, groans, and outward gestures, manifest that a Christian has 'the spirit of God, bearing witness with his spirit that he is a child of God?' These questions, you will allow, involve consequences of the utmost magnitude, and are connected with subjects of the last importance. I wish the Unitarians to declare how far they affect their cause. For my own part, I beg leave to add, that I have oftentimes exercised the ministerial duties, and yet found no difficulty in earnestly enforcing the peculiar doctrines and privileges of Christianity, without feeling myself under any necessity of paying supreme adoration to any other Being than the God and Father of our Lord Jesus Christ. I could speak of the blessings of redemption, without even hinting that the death of Christ was to be considered as a vicarious sacrifice. I exposed and reproved the great depravity of mankind, and yet did not insist upon it, that my auditors were necessarily dead to every principle of divine life. I could speak of the comforts of religion, without insisting upon supernatural illuminations, extraordinary visions, or enthusiastical raptures. I could exhort my hearers, in strong and plain terms, to cease to do evil, and learn to do well, and yet ascribe our final salvation to the mere mercy of God in Christ Jesus. I have insisted upon a true and lively faith, without asserting that mere faith is the whole duty of man. In short, I have found it extremely easy to adopt the simple, but energetic phraseology of the Holy Scriptures in my discourses, without leading my hearers into the inexplicable mysteries of modern orthodoxy, or the intolerable rant of fanaticism and superstition; and yet, by the divine blessing, I could produce some living 'seals to my ministry,' who are careful to adorn the gospel of God, our Savior, in all things.

THE TRUE USES OF AMERICAN REVOLUTIONARY HISTORY.

This is the subject of the oration delivered by George T. Curtis before the authorities of this city on the Fifth of July last. The topic, in itself a copious and instructive one, was happily chosen, and is ably and judiciously illustrated. It is hardly within the province of a religious newspaper to enter into discussions appropriate to addresses like these, yet whatever affects the aspects of society, even in its most secular or political relations, may rightfully claim the attention of every Christian observer; and there is much in this sensible performance to demand it.

'The history of a people,' says Mr Curtis, 'bears the same relation to their present condition, character, and future destiny, as that of the individual bears to his. Of the single human soul how much its present state and future course are shaped by what it has passed through from earliest childhood to the present hour, is an observation familiar to all reflection and lying on the very surface of human life. All that it has done or suffered; opportunity wasted, or gloriously improved; difficulties overcome, great achievements, wise lessons, deep joys, deeper pains; the long forgotten, but ever influential teachings of experience, the great teacher—these have made the man as he is, and is to be, far more than any innate qualities. So may we imagine the general heart and mind and present state of a whole nation. It looks back upon noble efforts and lofty deeds; great maxims laid at the foundation of its institutions; mighty truths reclaimed by its wise and brave, for it and for all mankind, from the domains of error; the tribulation of its days of sorrow; the counsels, teachings and examples of its mighty dead, heroes and sages, who achieved for it all, that it prizes as its own; and hence shed a light upon its actual condition, and guide it to its true perception of its duty and destiny.'

Mr Curtis exhibits well 'the *true philosophy of precedent*, as applied to political truth.' He represents it as a 'high moral obligation to adhere to what the wise established of old, until what is wiser is found in the new.' And thence he deduces 'the duty of looking back upon history, that inasmuch as the whole state of man, here on this earth, individually, politically, nationally, should be one of real improvement, and is one of necessary connexion with what has gone before, as well as what is to come after him, while he stretches forth one hand to the future, he may with the other lean upon the past.' And he thus concludes.

'Looking back, then, upon the past, and forward to the future, trusting that what began in glory may issue in honor—that what was so deeply founded in principle, in reason, in love of country, in the highest interests of human nature, may endure through whatever perils it shall meet, so that it shall accomplish its full and perfect work for all of the family of man within our borders—let us take counsel of Hope. Behold her, as she stands—the firm, brave, but gentle spirit—leaning on that anchor, the emblem of her soul, with her calm eye reading in the depths of the upper Heaven what it has ordained for man.

Hazard not, she says, the existence of those institutions, in the perpetuity of which, alone, is the only chance of Freedom for those who are not already free. Trust in the gradual expansion and perfection of society, in the light of religion, letters, truth and law. Trust in God. Be content with that instrumentality, in the cause of human improvement, which he assigns to the single age. Grasp not at his prerogative, by aiming to monopolize the whole work. Remember that never yet has there been an evil, to which the learning, the power and resources of a people have addressed themselves with faith and patience and calmness of endeavor, and in the true spirit of their institutions, which He has not removed. Be faithful—be patient. Ages may roll away, before the work is perfected, but it will be done. Hear the warning voices of your fathers, as they bend from their seats on high—

Trust Him, as we trusted,
Then rest, as we rest.

HYPOCRISY.

Hypocrisy is the pretending to be what we are not. It is when we, by our words or actions, make people believe us better, or indeed in any way other than we are. Against this leaven of the Pharisees our Lord here first warns us, by the assurance, that 'there is nothing covered that shall not be revealed, neither hid that shall not be known.' Our lips, or lives, may for the present mislead the beholders, causing them to form too favorable an opinion of our characters. But it is only for the present. It is only for the short duration of our own life, or of the outward world. Soon cometh the end, when every thing will be seen to be as it actually is; and not only as it is, but as it has been from the first. How forcibly should this reflection check in us all approach to deceitfulness in our words or conduct! If ever we are thus tempted to transgress, let us call to mind, ere we utter the language of flattery, ere we perform the act of pretended kindness, or of affected devotion, that our inmost thoughts, even what we at that very moment purpose in our hearts, will be hereafter made manifest to those whom we would now deceive.

THE LORD'S PRAYER.

Give us this day our daily bread.

Man is a creature so constituted, that daily food (or bread) is necessary for his continuance in life. This is the great law of his earthly condition. We are therefore taught in this prayer to pray daily to God for the supply of this our great and continually returning necessity. We are instructed to implore of our heavenly Father, that He will sustain these our perishable bodies, which would otherwise come day by day into new peril of death. We are taught to acknowledge, that, unless He, who created us, will also constantly preserve us, the life, which he has bestowed, would end; and vain would be all the help of man. Such is the obvious meaning of this brief request. It implies moreover, that prayer is one of the appointed means of supplying our daily wants: and that the very food, which we earn by the sweat of our brow, is His gift. For is it not His sun, His wind, and His rain, which ripens every blade of corn which we eat? Is it not God, who gives health and strength to the reaper? and does not the same God bestow those bodily and mental powers, by which we earn whatever we exchange for our necessary food? Is it not He, who blesses all our daily industry, and causes our substance to increase?

But this petition must be understood in an extensive sense. Bread being the principal thing which we need, it stands for all other necessaries. Whatever the weakness and helplessness of man desires from his heavenly Father during his passage through this mortal life—whether of a temporal, or of a spiritual nature—is represented, in this short comprehensive prayer, by the term 'Bread.' Although, therefore, the words in the passage are few, the meaning is large. 'Give us this day our daily bread:'—It is to say, 'Give us all things which Thou knowest to be needful to us. Supply, oh Lord, all our wants: we confess, that we cannot sustain ourselves; and that all our support is derived from Thee. We are helpless as to our bodies; and helpless as to our souls: for on Thee alone do we depend.' Such is the meaning of the prayer; and exactly as our hearts tell us, that our wants are, so let our supplications also be. They who think only of temporal blessings, will be likely to consider the prayer as referring only to these; but they, who feel their spiritual poverty, will also pray, while they utter these words, that their spiritual wants may be supplied.

HOW WE SHOULD DRAW IN OTHERS TO THE LORD'S SUPPER.

If Christ have been known to us, in the breaking of bread; if we have found increase of knowledge and faith and love, in receiving the supper of the Lord; let us make a point of winning over to that ordinance, each of us, some of our friends or neighbors, whom we think we might thus influence for good. This is the way that those societies are enlarged, which aim chiefly at some worldly advantage. Those who find in such communities pleasure, or profit, draw in one by one all whom they wish to serve. Why should we not thus draw to the communion of Christ, why should we not urge to the receiving of his supper, all whom we find to be yet absent, all of whom we think that they might profit by attending? Why should we not, by our counsel and entreaties, by our example, our exhortations, and our prayers, compel all whom we can influence to come in unto our Lord, that his wedding may be furnished with guests, that his house may be filled?

ORTHODOX ADMISSIONS.*

[From the Monthly Miscellany.]

In a lately published volume of Lectures on Spiritual Christianity, by Isaac Taylor,—a work which falls far short of his earlier efforts in vigor and brilliancy, but exceeds them in a more simple style and a more charitable tone, yet which does the subject no justice, and can never be considered more than the contribution of a few good hints for its future discussion,—I notice one or two admissions interesting to our religious public.

'Most instructive is the fact, that at the very moment when the Trinitarian doctrine was the most hotly contended for and punctiliously professed, mediators many and gods many and goddesses many were receiving, under the auspices and by the encouragement of the great preachers, theologians, and bishops of the time, the fervent devotions of the multitude! It was to these potent intercessors that sincere petitions were addressed; while to the Trinity was offered—a doxology. No fact of church history carries a heavier lesson than that which we gather, when, listening to the perorations of the great preachers of the age of Orthodoxy, we hear them first invoking with animation and high sounding phrases a saint in the heavens, while the finger pointed to his glittering shrine, and then, ascribing 'honor and glory' to the Trinity!

Orthodoxy by itself does not touch the conscience, does not quicken the affections, does not connect itself in any manner with the moral faculties. It is not a religion, but a theory: and inasmuch as it awakens no spiritual feelings, it consists easily with either the grossest absurdities or the grossest corruptions.

Orthodoxy, powerless when alone, becomes even efficient for evil at the moment when it combines itself with asceticism, superstition, and hierarchal ambition. What is the religious history of Europe through a long course of time but a narration of the horrors and the immoralities that have sprung from this very combination?'

And we cannot but add another wholesome morsel—praying it may reach some of the hot spirits of our stormy period, and pour oil on the breakers which foam around nearly every church, and whisper peace to the raging bosoms of the lovers of controversy.

'The advocates of Christianity are no doubt entitled to the argument they so often resort to in their controversy with its opponents, when they affirm that the religion of Christ is rejected because it reproves a vicious course of life. This is true: but it is only a partial truth; and it would be well if, whenever it is advanced, a candid acknowledgment were made of the unquestionable fact, that it is the 'envy, wrath, strife, malice,' and ambition seen to attach to religious bodies, quite as much as the pride, covetousness, or sensuality harboring in the bosom of the infidel, which prevent his submission to an argument he finds himself unable logically to refute.'

He advises unbelievers however to look again, and see that the religion of Christ, a religion of meekness and love, deserves none of the blame of religious strifes; for it has done everything in its power to prevent them, and many roots of bitterness and bones of contention it has already eradicated.

The Appletons of New York have given a comely garment to these last thoughts; and we trust that, imperfect as they are, they may bear fruit in many minds. We especially hope that the argument for the truths of Christianity from the 'inimitable characteristics of nature' in the Evangelical history may go abroad among a class of preachers and writers who seem to have studiously rejected all such evidences heretofore. It suits not well with the popular notion of a verbal inspiration of the Scriptures; but we believe that the great mass of all sects are sick of this self-contradictory view of the Gospel narratives, and earnestly desire to have the truth of these writings established upon a simple, more obvious, and more satisfactory groundwork than that commonly erected with a great display of learning and logic. F. W. H.

* The title which our friend has given to his article reminds us of a work which we have seen advertised as in preparation in England, under the title of '*Concessions of Trinitarians;* selected from the writings of the most eminent Biblical Critics and Commentators, both Roman Catholic and Protestant. By John Wilson.' It will be put to press as soon as a sufficient number of subscribers is obtained. Such a work might be useful. Ample materials exist. We remember, years ago, a friend's remarking on the ease with which it might be shown, that of the texts usually quoted in support of the Trinity there is not one the force of which has not been denied by some Trinitarian expositor. Mr Wilson's volume will appear 'in one volume, thick 8vo,' and be furnished to subscribers at 10*s.* or about $2 50, to which must be added the cost of importation. We shall be happy to transmit the names of subscribers from this country. ED.

PUSEYITES, OR ABETTORS OF THE 'OXFORD DIVINITY.'

This school of theology, which is occupying much of public attention both in England and abroad, had its rise at Oxford about the year 1833. It appeared to some distinguished members of the University, that irreligious principles and false doctrines had been admitted into the measures of the government of the country on a large scale; and they were particularly concerned that the Irish sees had been suppressed by the state against the church's wishes, and that while many were acquiescing in it in utter apathy and despair, all attempts at remonstrance were treated with coldness and disapprobation. They thought the Church of England to be in an alarming position, and therefore determined, by appeals from the press, to do what they could towards checking the further progress of the opinions and practices of the day, as connected with religion. With this view, they published a series of pamphlets—'Tracts for the Times'—on a wide range of subjects, such as the following:—the constitution of the church; the authority of its ministers; the ordinances and especially the sacraments of the church; refutations of the errors of Romanism and directions how to oppose it; translations of interesting portions of early church history; and collections of passages in confirmation of their tenets, from the great standard English divines.

It is in reference to the controversy which has been excited by these publications, that the Bishop of Chester observes, in an address to his clergy,—'We may regard it as a compensation for urgent and laborious duties, that the business of a diocese, like that of which we are members, leaves no time for fables and endless genealogies, and questions which are not of godly edifying. We have too much to do with realities to be drawn aside by shadows.'

The Puseyites are strenuous asserters of what is called 'the apostolical succession;' in other words, they maintain that the clergy derive their power from the apostles, through episcopal ordination. They say that, in addition to the scriptural character of this doctrine, the succession has been handed down from the earliest times—that, at the Reformation, it was rigidly preserved by the Church of England, and suspended by Luther and even by Calvin with allowed reluctance, and only under the pressure of necessity—that it has been shown to be an unanswerable argument for the truth of Christianity—that it has been forgotten by Churchmen themselves only within the last fifty years—that it is the only ground on which Romanism and Dissent are to be met, the one with equal, the other with superior claims to ministerial authority—and that it has been regarded as the great pillar of the church, by the most learned and the most eminent of her clergy.

The next question to which they have applied themselves relates to the polity of the church. They assert that it is an empire and a government of its own- a government appointed by God—and that its laws, as they are to be found in the Book of Common Prayer, ought to be scrupulously and implicitly obeyed. They deprecate the neglect of the daily service, the desecration of festivals, the 'scanty administration' of the Eucharist, insubordination permitted in all ranks of the church, orders and offices imperfectly developed, the want of societies for particular religious objects, and similar deficiencies, that lead the feverish mind, desirous of a vent for its feelings and a stricter rule of life, to 'prayer-meetings and Bible-meetings,' and to ill-advised institutions and societies on the one hand—on the other, to the solemn and captivating services by which Popery gains its proselytes. They believe that nothing but neglected doctrines, faithfully preached, will repress the extension of Popery, and impose a check on the ever multiplying divisions of the religious world.

Hence the tracts on the daily service, on the office of bishops, on the administration of the Eucharist, on the celebration of Saints' days, on the observance of fasting as enjoined in the rubric, and on the relation of the Church to the State.

Intimately connected with these, are two subjects to which the attention of the Oxford divines has been directed—the doctrine of sacraments, and the authority of the church in doctrinal matters.

Speaking of the former, Dr Pusey says, 'They are not subjects for discussion, for speculation, for display of recently acquired knowledge; they are high, mysterious, awful Christian privileges, to be felt, reverenced, embraced, realized, acted. Let men not speak of them until they have practised them, but rather pray God to deepen their own sense of them. They will then speak of them, if they speak at all, more chastenedly and in the ear—not in mixed society or in the market-place, and, we may trust, not so as to injure themselves or others, or make the mysteries of God a common thing.'

With respect to the authority of the church, the doctrine, as shortly stated by the Puseyites, is, that human tradition has no place in revelation—that neither the opinions of an individual on the interpretation of the Bible, nor the assertions of a single church, or any portions of a church, can be admitted to mix with the pure word of inspiration—that no individuals, since the apostles, are by themselves expositors of the will of Christ—that the unanimous witness of Christendom as to the teaching of the apostles, is the only, and the fully sufficient, and the really existing guarantee of the whole revealed faith—and that we do possess, historically, such a guarantee in the proceedings and remains of the primitive church. Of this doctrine they conceive that it involves the whole test of truth—that the whole fabric of Christianity is virtually connected with it—that the roots both of Popery and of Dissent lie in wrong views of it—that it forms the only chance of uniting Christians in one common belief by fixing for

their interpretation of Scripture a standard external to themselves—and that wherever it has been lost, either in Romanism or in the ultra-Protestant sects, there the consequences have been most perilous—'the overthrow of the Church and of the Gospel of Christ has followed also.'

The Puseyites inculcate the necessity of dispensing religious truth with caution and reverence, not throwing it promiscuously before minds ill suited to *receive* it, nor making the most solemn doctrines of Christianity mere instruments to excite the feelings. They know that this warning requires to be given with the greatest caution, lest it should seem to border on a recommendation of a suppression of the truth.

A characteristic feature of the Oxford school of Theology is its opposition to what is called the popular religionism of the day; and we must not omit to mention, that one of its leading writers speaks of Locke, not very grammatically indeed, as 'the man who, of all others, has done most to corrupt our ethics, unsettle our politics, and debase our metaphysics.'

The masters of this theological school grieve that 'men are sent from the seat of their education with the belief that they are to think, not read; judge, rather than learn; look to their own opinions for truth, instead of some permanent external standard.'

At the head of this new sect, for such it may be called, is Dr Pusey, Regius Professor of Hebrew and Canon of Christ Church; the Rev. J. Keble, Professor of Poetry; the Rev. J. H. Newman, Fellow of Oriel and Vicar of St. Mary's; the Rev. I. Williams, Fellow of Trinity College; and the Rev. W. Sewell, Professor of Moral Philosophy.

In a late Charge, the bishop of the diocese observes, referring to this party,—'I rejoice in their attempt to secure a stricter attention to the rubrical direction in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the fasts and festival of the Church. But I would implore them, by the purity of their intentions, to be cautious both in their writings and actions; to take heed lest their good be evil spoken of—lest, in their exertions to re-establish unity, they unhappily create fresh schism—lest, in their admiration of antiquity, they revert to practices which, heretofore, have ended in superstition.'

A member of the Established Church, animadverting upon the publications of the Oxford school of Theology, says, that in 'narrowness and bigotry they might vie with any production of the dark ages, their chief aim being to retain the great bulk of mankind in abject intellectual prostration and blind subjection to a domineering priesthood. Could they attain such strength as to render them rash enough to attempt to reduce their opinions to practice, the result would be most awful; for a collision would ensue which might endanger our most sacred and valuable institutions; and our national Church, in particular, would be sure to fall in the struggle.'

Indeed, the leaders of this class of theologians are condemned and ridiculed, not by heretics and schismatics only, but by men of unquestionable talent and of great personal worth belonging to their own religious communion, and entertaining their own political views; and who that calmly and dispassionately examines their system will hesitate to acknowledge that it is hostile alike to civil liberty and to that yet more exalted and more ennobling liberty with which Christ hath made us free?

CHRISTIAN REGISTER.

BOSTON, AUGUST 7, 1841.

UNITARIAN CONFESSORS AND MARTYRS.

A Confessor is one who declares his belief in the face of danger; and a Martyr is one who dies for what he deems the truth. The animation which faith inspires in noble minds, whenever it is opposed and oppressed, has given to the Christian Church many heroic examples of persons willing to encounter any peril and even to sacrifice life, rather than conceal their convictions or abstain from efforts to propagate them among their fellow-men. Among these sufferers in the cause of Christ, Unitarians have not been undistinguished in respect either to number or merit; as appears, in part, from the following paragraph, which we take from a recent English publication;

'Most persons are probably aware that the celebrated physician Michael Servetus, having escaped from the dungeons of the Inquisition in France, was detected in Geneva, delivered up to the magistrates by means of John Calvin, and condemned to death for the crime of denying the doctrine of the Trinity. He was accordingly burnt to death—and the great Reformer, who beheld his execution from the window of a house which overlooked the spot, was so overjoyed at the spectacle of his dying tortures that he burst into an irrepressible fit of laughter—and even at the distance of eleven years, in writing to a friend, he avowed and gloried in the deed. '*Servetum, canem illum latrantem compescui!*'—'I quelled,' he says, 'Servetus, that barking dog!' A similar fate overtook the learned Gentili, at Berne. Poland alone afforded a refuge to the unhappy Unitarians; but after a few years the cry of persecution was raised against them—their churches were levelled to the ground—their university and all their flourishing schools were dispersed and broken up by armed force; and finally they were, one and all, by a public decree, banished from the territory of Poland, and scattered to the four winds of heaven, without a home or refuge—being allowed only a few days, in the most inclement season of the year, to prepare for their departure and dispose of their property. Such was the fate of the unhappy Unitarian Church in Poland, which at one time numbered upwards of 100 congregations, in which were included several of the best and noblest families of the Republic, and which was adorned by those eminent divines whose works, even yet, are most valuable repertories of scriptural and ecclesiastical learning—Faustus Socinius, Crellius, Schlichtingius, Przipcovius, Wolzogenius, and Wissowatius. The persecution was carried even to the death upon all such as remained, unless they could be prevailed upon to recant: but the illustrious exiles were, by the spectacle of their sufferings, and their virtues, and their heroism, the means of exciting in other countries, a deep interest in the cause for which they endured so much and so patiently. This feeling was latent for a season; but in the progress of time it sprung up and brought forth fruit.

In the British Empire, the law was most severe against all professors of Unitarianism. Not to go farther back than the time of the Reformation, it is well known, that after that event, the writ '*de heretico comburendo*,' or, for burning the heretic, remained in full force; and under this bloody law, many Unitarians were put to death, by their Protestant Brethren—by those who had themselves so narrowly escaped the persecution of the Roman Catholics. In the reign of King Edward VI. Joanna Bocher was condemned for heresy, in denying the doctrine of the Trinity—by a court in which Cranmer, Latimer, and Ridley, sat as judges. Cranmer extorted from the youthful sovereign the signature to the warrant for executing this virtuous and noble-minded lady: and she was burnt to death! And so was George Van Paris, a foreigner, two years afterwards; of whom his enemies have left this record—that 'he was a man of strict and virtuous life, and very devout; he suffered with great constancy of mind, kissing the stake and faggots that were to burn him.' In the reign of Queen Elizabeth, Wielmacker, Van Toort, Hammond, Lewis, Cole, (a clergyman,) and Franies Ket, were put to death for the like heresies. The Rev. Mr Burton—who was an eye-witness of the execution of Ket, and one of those who thought his sentence just, and who approved of its being carried into effect—declares, that he was a man of exemplary piety and integrity. The only words which he uttered amidst the flames were, '*Blessed be God! Blessed be God! Blessed be God!*' And in the reign of King James I. Mr Legate and Mr Wightman suffered, in the same manner, for the same offence. During the protectorate of Oliver Cromwell, the learned and virtuous Mr Biddle was apprehended, and would have been put to death by the Parliament; but the Protector rescued him from their fangs, and allowed him to spend the remainder of his life in exile, upon the rock of Scilly. In the reigns of Charles I. and II. and James II. many hundred persons, accused of Unitarianism, were allowed to languish out their miserable lives in perpetual imprisonment. But the last public execution in Great Britain, for this offence, was that of Mr Thomas Aikenhead, a student of divinity, who was hanged at Edinburgh, on the 16th of January, 1697. This was in the reign of King William III. This monarch was known to be inclined to tolerant principles, and fears were entertained lest he should interpose his royal clemency. To prevent this, all the clergy in Edinburgh and the neighborhood, so inflamed their flocks by violent and inflammatory harangues against the unhappy culprit—during the interval between his sentence and the day of execution—that the Government thought it safest to allow the law to take its course. The ever-memorable Mr Thomas Emlyn was punished in Ireland, in the reign of Queen Anne, by fine and imprisonment, for his opinions. He had been condemned to the pillory in addition; but that part of the sentence was not carried into effect. Unitarians were expressly excepted from the benefit of the Act of Toleration, both in England and Ireland; and it was not till the year 1817, that Parliament removed the penalties by which the profession of our opinions was visited. It cannot, and ought not to be concealed, that for some years previously, they had been left as a dead letter—they disgraced the statute-book—but were not carried into effect.'

PRESBYTERIANISM AND POPERY.

The general Assembly of Presbyterians (Old School) at their late meeting in Philadelphia, passed the following Resolution:

'*Resolved*, That as the most effectual antidote, not only against papal, but all other forms of error, it be solemnly enjoined upon all the bishops and elders of the several churches, as also upon our evangelists in the domestic and foreign fields, diligently and statedly to engage in the instruction of the people, and especially of children and youth, in the Confession of Faith, and Catechisms of our Church.'

Not a word is here said of the Bible; the Confession of Faith and Catechisms, it would seem, are what Presbyterians of the Old School chiefly rely upon as safeguards against Popery. The folly of such reliance, is, to say the least, remarkable. We are glad to find the New School Presbyterians somewhat wiser, not only as regards this topic, but concerning the whole subject of Romanism. We subjoin a few sentences from the last number of the Philadelphia 'Christian Observer.' Speaking of the modes of action against Popery in this country, recommended by the General Assembly, the Editor says:

'All this noise to rouse the church to act in her own defence, as if her last hours were near at hand, is the result of a capital mistake. It supposes that Protestants are so few and weak that they are in imminent danger of being out-numbered and put down by Romanists. And this supposition we consider both a groundless and injurious mistake. It is groundless. Instead of gaining, the Romanists have been losing power on this side of the Atlantic during the last seventy years. Formerly they had the exclusive control over the extensive territories embraced by the Canadas, Louisiana, Florida, and Texas, where their political power is at an end. And although hundreds of thousands have been brought to this country during the last twenty-five years, they still constitute but a small minority of the citizens of these United States—only a million or million and a half out of about seventeen millions.

The supposition of great danger from their increasing numbers, is also injurious. It leads them to think that they are stronger and of much more consequence to the Republic than they really are. By such notions of their strength and importance, they have been repeatedly emboldened to deeds of violence and disorder to silence Protestants who presume to discuss their religious opinions. Many of them having been in this country but a few years, and not acquainted with their relative weakness, presume that they are much stronger than they are. If they were aware of their weakness, and that a vast majority of the citizens, as well as the laws of our country, are decidedly opposed to their disorderly proceedings, we should not hear of such things done in this land as are noticed in an article on our last page, under the head of Popery in New York. We cannot think it true to represent our country as in imminent danger of being governed in Church and State by Romanists; nor can we think such representations wise as a means to prevent the increase of Popery.

How then shall it be prevented? We have not space to attempt to give a full answer to this inquiry in our present number. But we remark, that so far as we propose to act on the minds of Romanists, we must lay aside the weapons of war, and try the power of persuasion. And there is no shorter or better way to persuade men to believe the truth, than to present the truth itself in its own excellent spirit before them, without saying a word about their errors to avert their minds from the truth, and throw them into the posture of self-defence.

As to the efficacy of the Confession of Faith and Catechisms, compared with that of the Bible, the writer remarks as follows:

'And here we must observe that the Confession of Faith and Catechisms are not 'the sword of the Spirit,' which the Church is to wield when she goes forth to conquer the powers of darkness. They are not the spiritual weapons which the ministry ply with most success in their efforts to subdue the world to the dominion of Christ.—The Word of God—and not a human compilation of doctrine, however excellent—is the great weapon to be wielded in this warfare: and the Bible, in our [illegible] that of the Confession of Faith, is the infal[illegible] and the strongest book, that has been or ca[illegible] refute the errors, and arrest the progress of [illegible]

How was it in the time of Luther? W[illegible] Bible that led him and his fellow laborers to [illegible] errors of the Romish Church? Was it no[illegible] God that inspired them with moral courag[illegible] hosts of the Man of Sin, and was it not by [illegible] that they shook the powers of Christendom, [illegible] many thousands from the thraldom of Rome?

And how is the work of evangelization [illegible] France at the present day?—Is not the *Bib*[illegible] argument against Popery? Hundreds are co[illegible] year to year—and new churches of an evange[illegible] ter are rising in various parts of the kingd[illegible] hundred colporteurs employed in distributi[illegible] last year, about one half, it is stated, are c[illegible] manists. And some of the Priests are ca[illegible] yoke of error and embracing the truth.—F[illegible] 1685 to 1802, Protestant churches had no ac[illegible]wledged existence in France. During this period of one hundred and seventeen years, if there were Protestants there, they were unknown as a Church, and their rights were not recognized. In 1802, their churches were legalized, and they now number from 700 to 750 ministers of the gospel with hundreds of churches, many of them converted from Romanism, united in carrying on the work of evangelizing Roman Catholics in various parts of France, Belgium, and Switzerland.

And is the Confession of Faith, or the Bible th[illegible] potent weapon which they wield in this glorious warfare?—And is it not a mistaken zeal for the Confession of Faith to put it in the place of the Sword of the Spirit, and appoint it to a work which God accomplishes by His own ble[illegible]sed Word?

HOW IT WORKS.

The plan, devised some years ago for collecting and diffusing information respecting our Common Schools, works admirably well, and no true friend of education can desire to see it been up. We copy a passage on this subject from the 'Fourth Annual Report of the Secretary of the Board Education,' now in the course of publication.

'In no other State or country, so far as I am aware, is a train of measures pursued, so simple yet so effective, for diffusing information in regard to the schools, as we have now been pursuing in this Commonwealth for the last three years. In the first place, an agent is sent into each county in the State, to make a diligent and laborious tour of exploration. The results of his survey are then communicated to the Legislature, and by them are sent to every town, to every school committee, and to every school district. If these communications contain any general principles or suggestions, which are deemed worthy of consideration, the school committees and friends of education in the respective towns, explain their relevancy, and urge upon their fellow-citizens the adoption of practical measures to carry out the improvements suggested. The town school committees then make a 'detailed' report, respecting the condition of the schools, in their own town, for the double purpose of informing their fellow townsmen what that condition may be, and of transmitting that information to a common centre, where all their reports are collected. The first object,—that of informing their fellow-townsmen,—is accomplished either by the reading of the report in open town meeting, or by printing it for general distribution among the inhabitants; and, in either case, by filing the original in the office of the town clerk, where it will be always open for reference. After copies of all the reports have been collected in one place, they are carefully examined; whatever is merely of a local and private character is omitted, because it still remains in the archives of the town whence it came, for the use of the inhabitants; but whatever is of general and permanent utility, is imbodied in the Annual Abstract. And here the scattered rays of light, converged to a focus, become a sun. The Abstract is then distributed throughout the Commonwealth, and thus each town and each school committee, in return for its own contributions, receives the facts, views, suggestions, experience, reasonings, conclusions, of all the others in the State. Knowledge which was local, becomes universal. Experiments which have failed, are not repeated. New methods and arrangements, which are found to work well, are adopted at once, and without the delay or the expense of a first discovery. A coincidence of testimony, as to supposed improvements or deficiences, inspires confidence, and renders it easier to introduce a good practice in pursuance of a good theory, or to abolish evils that plead ancient usage for their continuance. Each committee-man and teacher looks upon himself, not as an isolated and solitary individual, toiling in an unknown and narrow sphere, but as a member of a great company, working, for a common end;—and this consciousness tends to invigorate each with the strength of all. Towns, too, which heretofore have been most indifferent to the cause, are aroused by the sight of what others are doing; and are stimulated to exertion, if not by the noble desire of excellence, yet, at least, by the shame of conspicuous inferiority.

'INJURIES DONE TO CHRIST'—MR ADAMS' SERMON.

Strange as it must seem to all candid and fair minds, this slanderous Sermon is still industriously circulated. How the Christian Examiner regards the strength and temper of the new weapon, so incessantly (we have reason to add, so harmlessly) used against Unitarian Christians, appears from the following passages contained in the last number of that exeellent work.

'Several years have passed since any special notice has been taken, in these pages, of doctrinal or sectarian assaults. Indeed, few such assaults have been made. There has seemed to be an armistice, in this part of the church militant. Whatever may have been felt or preached, little has been published, denunciatory of Unitarians, since the days,—we were about to call names, but it is better to let them rest in that oblivion, which the authors themselves may not wish to have disturbed. The last winter has brought a slight change over the scene. The visit and earnest labors of a popular preacher, who passed some time in Boston, the conversion, through his or other influences, of a few Unitarians to a different faith, (while as many *ministers*, in various parts of the country, and from their own inquiry, have been passing from the Trinitarian church to our own,) together with certain local incidents and aspects, have called forth an assailant, in armor and temper not wholly unlike the brothers and fathers who first unsheathed the sword among us several years ago. Mr. Adams will be surprised, perhaps, at being called an assailant, as he professes to appear only as the defender of Christ from the 'injuries done' to him and his friends, and avows only the kindest feelings toward the doers of these injuries. But Mr. Adams must pardon us, if we still call him an assailant, and one of the most reckless sort. He must pardon us, at least he must bear with us, if we call him, and proceed to prove him, a calumniator; guilty of misrepresenting, and reviling those, to whom Christ is as precious as to him. This we say in no exasperation, in no haste. We say it deliberately, with a strong sense of its truth, and of the duty of saying it plainly. There is no pleasure, there may be no profit, in replying to such feeble reasoning and heartless reproach. But it is sometimes due to ourselves, and due to those who are ignorant of facts. It is due to the revilers. If they are anxious, that we should know their sufferings from our preaching and opinions, we are willing they should know our feelings, when they hold us up to the suspicion and condemnation of a large portion of the community. Not, that we fear a large portion of the intelligent, of any name, will condemn or suspect us, even if told to do it—the laity of the present dangerous age are able, and not afraid to see and judge for themselves—but that we are resolved none shall have the excuse of ignorance, so far as it depends upon us.

In all, therefore, that we have now to say, we mean to speak without reserve, and without softness. Mr. Adams has himself done a wanton injury to the spirit of Christ, of Christianity, and of many Christians. He deserves charity, but he has deprived us of the power of treating him with the respect, which we would gladly cherish toward all. It is a small missile which he has thrown, but he has thrown it into the bosom of a community, in which peace and brotherly love have been growing for years among all classes; and if it cause no death or alienation, it will be owing to no fault on his part.

Its singular want of force in doctrine is the first feature to be noticed. It is pointless. It is puerile. To be sure, the author says the sermon 'is not intended as a discussion of disputed points, but as an expression of feelings awakened by the denial of fundamental truths.' Fundamental truths! And are these to be taken for granted? May a man hold himself excused from the labor of explaining and proving, merely because he uses the great word 'fundamental,' and disclaiming all purpose of discussion? May he still refer to certain passages as sustaining him, and go into a kind of reasoning which has the show of argument, and impute wilful rejections and perversions to his opponents, and put his own individual interpretation on [illegible] own 'fundamental truths,'—an interpretation which half of the theologians and people of his own name reject, but of which he speaks as if it were the doctrine of the whole orthodox church,—may he do this, and then shield the poverty of his argument under the assertion, that it was not designed to be argument? We do not acknowledge the validity of the plea. There is a want of fairness and of manliness in it. It is neither discussion nor exhortation, neither doctrine nor appeal, but both so mixed as to enable the author to avail himself of the argument as if it were all settled in his favor, and thence deduce the most frightful warnings.' * *

We have allowed more space to the doctrine, if so it may be called, in this sermon, than we intended. It demands some remarks on its spirit. It does not seem to us to be the Christian spirit. It is professedly kind, even affectionate, toward those whom it reproves. And we trust, that in this the preacher was sincere. We trust, that he really designed to be affectionate, and supposed that he was so. We will not judge his motives, nor doubt his word when he says, 'I deprecate sectarian hatred and contentions, or the use of personal invective, or the violation of the law of kindness in word or deed.' But we do regret, that his law of kindness is so very imperfect. Is there no 'injury done to Christ,' in such an unauthorized and flagrant departure from His law? Look at the very face of the sermon. Read its text,—'I verily thought, that I ought to do many things contrary to the name of Jesus of Nazareth.' Then observe the plan. First, a description of Saul, the persecutor and blasphemer, then an allusion to Peter denying his master, 'with oaths and curses,' then the picture of Judas 'with fiendish men,' then the 'horrid game' of mockery, cruelty, and crucifixion; and after this preparation, the following passages;

'They are not bigoted Jews, nor Roman soldiers, nor Pharisaic zealots, who, in this way, now reject Christ. They are men, who have been educated under the light of Christianity, some of them the children of pious parents, who offered them in baptism to the Father and to the Son and to the Holy Ghost, one God, and instructed them, that Jesus Christ died to atone for their sins. Some of their intimate friends, who once, like them, rejected Christ's divinity and vicarious sacrifice, have been converted, and have solemnly expostulated with them no longer thus to injure Christ, and remove the only Scriptural hope of salvation for man. But still, some preach and write against the divine, atoning Lamb of God, in a way that chills the blood of every one, to whom Jesus Christ as a divine Redeemer is precious. Some abolish the Lord's Supper as too gross and Jewish for their spiritual minds; some, enumerating great and wise men, put Jesus Christ amongst them; some use opprobrious expressions concerning the atonement; and some publicly thank God, that they need no Mediator with atoning blood.

'Let me not even seem to arraign them as though they had not the same liberty of speech and conscience with others. Towards them personally I am conscious of kind feelings, but against their denial of Jesus Christ as equal with God, and of his atonement for sin, I would 'speak with all boldness, as I ought to speak.' I think it impossible to conceive of any injury which Christ has ever received from men, that can wound him more than their deliberate, professional denial and rejection, in public and private, of his Godhead and atoning sacrifice. Men in other days, who had been taught by their religious guides, that Christ was an imposter, knew not what they did when they crucified him. Saul of Tarsus was ignorant in his unbelief;—would that there were more reason to think that of some who now reject the deity and atonement of Christ we ought to say, 'They know not what they do.'—pp. 6, 7.

We have seen and heard some hard things against Unitarians; such as made us pity the consciences or creeds of the authors. But we do not remember a more deliberate, studied, unpardonable accusation, than this. Others may have equalled, none have surpassed it. It is the implication of hypocrisy, wilful error, shameless perjury, and the lowest corruption. Show us any class of men, who are uttering what Unitarians utter, in their prayers, sermons, and conversation, who yet *know*, that they are uttering falsehood, (and if the insinuation alone, and the whole temper of the discourse do not mean that, they have no meaning,) who are guilty, in the very name of Christ, at his own table, of consciously injuring, rejecting, traducing him,—there are no sinners, no wretches on the earth, though steeped in iniquity, of whom we should not have more hope. There is not a man living, against whom we would pass such condemnation, as is thus expressed or implied. And here is a man, yea, a people, speaking, lauding, diffusing such imputation upon the characters of some of the best men who have lived and died, upon the countless many, of every name, who have held what is here stamped heresy, upon an indiscriminate denomination of the living and acting among us, who as students, laymen, preachers, laborers, are giving their minds to the deep study, their hearts to the spirit, their lives to the work, at least the humble and earnest *hope*, of advancing the kingdom of Christ and the salvation of men. Yet this is no 'violation of the law of kindness in word or deed!'

The allusion to 'some who abolish the Lord's Supper,' &c. &c., and the naming these offences as chargeable upon our denomination or doctrine, is nefarious. As honorable would it be in us, to charge folly or immorality upon a whole sect of Orthodox Christians, because individuals have been guilty. Mr. Adams knows, or should know, that not one minister among us has 'abolished the Lord's Supper;' that only one has proposed the disuse or modification of it, and this only from views similar to those of the Friends, views, however, which led to no change, even in the church concerned. Equally just, equally fair, are the other insinuations which follow this, in the extract above.

In the latter half of his sermon, Mr Adams gives 'utterance to his feelings, in a solemn and affectionate appeal' to Unitarians themselves, as 'some who are not here.' His first affirmation is; 'In denying the supreme deity of Jesus Christ, and his vicarious sacrifice for sins, you are destroying the confidence of men in the credibility of the Bible. In order to disprove these truths, you are obliged to pronounce many passages of Scripture to be "interpolations," and "spurious texts."' Here is another intimation of bad motives, and another erroneous statement of fact. We are not 'obliged,' in any way, to disprove truths, which we have never seen proved; and we are not capable of wilfully perverting God's word, 'in order' to rid ourselves of the truth, and perjure our own souls, and doom our hearers to perdition. Neither is it a fact, that *our* preaching destroys 'the confidence of men in the credibility of the Bible.' If anything can be proved, it is, that some other preaching has done infinitely more to impair men's confidence in the Bible, and injure their respect and reverence for religion itself. If any system of faith has made men infidels, it is Calvinism. We do not say, that this has done it, for we know too little of individual minds and hearts, to be the judge of the prevailing influences in any case of unbelief. But we do know, that many have ascribed their unbelief to their early education as Calvinists, and many more, who have been saved from infidelity, have suffered to the last from the effect of early doctrinal instruction on their minds, and on their interest in the Bible. We do know, that not a few, clergy as well as laity, have expressed their devout gratitude for the clearer views of truth, the stronger faith, brighter and happier hope, which liberal Christianity has brought to them. And it is our deliberate conviction, that if this Christianity could be fairly presented now to the minds of all unbelievers, and all Trinitarians, a large proportion of them would welcome it as a friend, and find in it their redemption. Of course, if it were so, and just so far as already it is seen or known to be so, our brethren say it is because this kind of religion is grateful and flattering to the corrupt desires of the natural heart. But see, friends, if this reasoning do not prove too much, since it is precisely *your* kind of religion, if any, that must be pronounced popular! More than one we have known, to whom, apparently, this was its chief recommendation; while many are prevented from inquiring into our views, or owning their interest in them, through their want of favor and of numbers.

In this connexion, Mr Adams asks, 'why there have never been some amongst the learned and conscientious believers in that doctrine, (the deity of Christ,) who, in their better moments, or on their dying beds, were constrained to warn men, that this doctrine had no Scriptural foundation?' Does this question mean to imply, or did he who put it wish his hearers to infer, that no 'learned and conscientious' Trinitarians have been compelled to abandon their doctrine, and have taught and warned others against it? He knows, and some at least of his people know, that a host of strong and pure minds in all countries and every age of the Church, have turned, 'in their better moments,' from Trinitarianism to Unitarianism. He knows, that we can point to many of the highest names for learning and piety in England and America, as examples. And we know, that during the very last year, eight or ten clergymen, in different parts of our own country, have passed from the Orthodox ministry or theological schools into our schools and churches, and are now teaching men, that their first faith 'has no Scriptural foundation.' There is both a good example and good counsel, for our present purpose, in Dr Watts's 'Solemn Address to the Deity,' all of it most excellent, and part of it quite to the point. 'Hadst thou told me plainly, in any single text, that the Father, Son, and Holy Spirit are three real distinct persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine.'

For the Register and Observer.

THE RETURN.

The wanderer came to his home again,
To each dear familiar scene;
He gazed on forest and hill and plain,
Where his boyish sports had been,
While gaily the robin his carol rolled
From the glorious elms, as in time of old.

Is it home? Alas for his aching breast,
No mother greets her son;
To his father's halls a stranger guest
Comes the worn and wearied one.
His sire is afar, o'er the ocean wave,
He has wept at his mother's nameless grave.

The gray old walls of the school are here,
But the ancient teacher, where?
And the grassy green whence the merry cheer
Of his schoolmates rang in air;
Sport, lesson and teacher, they all are cast
Back mid the shadows and mists of the past.

And where are the happy beings who sped
Their days of youth with him,
When all in sunshine the moments fled
With no cloud the light to dim?
They are gone,—the field, the grave and the deep,
Know where the wanderer's playfellows sleep.

It is past, the grief from his heart has gone,
For he knows no rest is here,
And the wearied ones of earth who mourn,
Must look to that holy sphere,
Where Heaven shall open all pure and bright
And their home be the spirit world of light.

June, 1841. S.

A WORD OF WHOLESOME ADVICE.

The last number of the Common School Journal contains a letter to a young man, from which we take a short paragraph.

'Now is the time when your mind is balancing itself for life, and forming fixed notions of *right and wrong*. If your *fancy* shows a disposition to fly away with your *judgment*, *clip its wings*. 'The 'cold realities' of life are better than the 'airy nothings' of imagination; and Paley's Philosophy, *well conned*, is of more benefit in strengthening the mind, than all the poetry ever written. I know you are closely confined to your business in the office; and your whole attention should be directed to please your employer. But you must have some seasons of leisure. Let not the time fleet by you unheeded; or, worse, spent in vicious amusements. Strive to impress each hour, as it passes, with an image that shall be a favorable witness hereafter. Be regular, temperate, and economical in your habits. Devote a fixed period every night to solid reading. Avoid novels and the gossamer productions of the day, as you would an infection. Shun every thing tending to infidelity. Though you and I have not felt the immediate and personal benefit of Christianity, when we look around at the good flowing from it to the civilized world, we must acknowledge its capability of benefitting us as individuals. Look at the needs and necessities of man. Every pang of grief tells him that he needs a helper; but infidelity provides none. Think well on the great objects of life, and, if you desire the end, use the means.'

RECENT PUBLICATIONS.

Selections from the Writings of Fenelon; with a Memoir of his Life. By Mrs Follen. Fourth Edition, revised and enlarged. Boston: Samuel G. Simpkins. 1841.

The favor with which this volume has been received is among the gratifying signs of the times. The pure spirit of the gospel cannot be dying out in a community in which such writings are sought for with avidity and diligently read. We hope that every library, private as well as public, will contain this delightful and edifying book. It will doubtless afford pleasure to some of our friends to see in our columns the following 'Introductory Remarks to the Fourth Edition,' from the pen of Rev. Dr Channing.

I have been requested by the translator to prefix a few lines to the present edition of her 'Selections from Fenelon;' and though aware that her labors need no recommendation of mine, I cannot deny this expression of sympathy and friendship. To many of the readers of this little work, the name of the translator, given now for the first time, will bring back the memory of that excellent man,* who, were he living, would perform the office to which I am now called. Before he was taken from us, he wished that a new edition of the 'Selections' should appear; and it gives me pleasure to associate myself, by this brief introduction, with a friend, who rendered me the highest service man can render man, by exalting my conception of perfection, and my aspirations after it. What he was, and how much we have lost in him, will be better understood by a collection of his works, with a memoir, now passing through the press.

It would be presumptuous to think of recommending Fenelon to the public at this day. In truth he never needed patronage. By a singular coincidence of circumstances, his rare excellence was revealed at the very beginning of his career. It is the peculiarity of his reputation, that it is as great among Protestants as among Catholics. He belongs to no sect. He is felt to express in his writings and life the universal spirit of Christianity; and this impression was as strong in his life as at the present moment. He was persecuted and virtually banished; but his fame grew by what was meant to obscure it. He fell under the censure of the church; but it was remarked at the time, that his whole fault lay 'in loving God too much;' and Catholicism received glory from his unsullied fame at the moment she condemned him.

These lines are not written to recommend Fenelon; but a word may be said on the subject of the following 'Selections.' They consist of portions of his writings, which, whilst they do justice to his spirit and modes of thought, are least liable to objection. Fenelon is sometimes open to objection. He was distinguished by genius, devotion, and his thirst for perfection, rather than by logical accuracy of thought and expression. He utters great truths, but often without due qualification or restraint; and accordingly his writings may mislead readers of much sensibility and little reflection. The idea of God shone within him so brightly, that sometimes all others seemed to fade before it. The great duty on which he insists, is the absorption of the human will in the Divine. Nothing would satisfy him but entire self-immolation. To promote 'pure love,' perfect simplicity of soul, entire freedom from subtle references to self, this was his aim. He not only assailed the grosser forms of the selfish principle, but its most minute and delicate working, its jealousies and anxieties, its exaggerations of the good and its extenuations of the evil within us, its shrinkings from the cross, its impatience under the consciousness of defects, its yearnings for perfection without the slow processes of mortification, its slowness to surrender everything to the will of God. He even feared that the pleasures of piety might become a snare, might feed the self-pleasing spirit, and might thus war against the single, all-sacrificing love of God.

In all these modes of thought, there is a grand essential truth. He had rare glimpses of the perfection of the soul. Yet it may be doubted whether he has sufficiently guarded himself against misapprehension. His philosophy belonged more to the heart than the head, and his language cannot always stand the test of rigid criticism. He is charged, and not without reason, with branding as sins, those references to our own good, which are not only innocent, but necessary to our preservation, and with condemning that respect to future rewards, which the Scriptures not only allow, but enjoin. On these and other points a false philosophy of human nature obscured his perceptions. He looked with secret distrust on its various sentiments and faculties, and dared not give them due play. In his most spiritual works which are most read, the power of recognizing God is set forth, not only as the supreme power of the soul, but almost as the only one to be brought into free action. Thus, however highly we may reverence Fenelon, his writings are not to be exclusively studied, if we would avoid a partial development of our nature. Still, in his own province of thought and feeling, he is grand. His simple words, (and who is so simple?) penetrate to the depths of the soul. He exposes, as hardly any one else does, the great enemy within us, and leads and incites us to those secret conflicts with the profound workings of selfishness, which alone guide to the pure love of God.

There is one consideration which adds inexpressibly to the worth of Fenelon's writings. They came from his heart. They were transcripts of his own experience. It will not do to call them the works of a visionary. He did not dream them; he lived them. All our biographies of him, and we have not a few, agree in testifying to the angelic sweetness and purity of his spirit. His character was so single; there was such a harmony in its features, such a unity in the manifestations of his soul; his light, though so mild and tender, was still so clear, and pure, and penetrating, that he left on all around him one and the same impression; and the voice of his generation has come down to us uncontradicted, undivided, in attestation of his rare sanctity and goodness. This great soul breathed itself out with child-like simplicity in his writings. In reading these, we commune not with his intellect alone, but with his whole spirit, not with an author, but with Fenelon, as he spoke and lived in his common walks, and among the men of his own age.

WM. E. CHANNING.

Boston, March 27, 1841.

The Four Gospels, with a Commentary. By A. A. Livermore. Vol. I. Containing Matthew. Boston: James Munroe & Co. pp. 346.

Extracts from this valuable work were inserted in our last week's paper. We have read the whole volume with careful attention, and it is our purpose soon to remark upon it at some length. Suffice it for the present to say, that, in our opinion, Mr Livermore has furnished by far the best Commentary on St. Matthew's Gospel, for popular use, that has appeared in our language; and we hope that he may be

able, in a short time, to give to the public an interpretation equally good, of the other Evangelists. Then, no longer will heads of families and Sunday School Teachers, holding what we consider the true faith, have just occasion to complain, that they know not where to find, among Biblical expositors, the aid which is needful for the right understanding of the most important portions of the New Testament records.

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The Philosophy of Storms. By James P. Espy, A. M., Member of the American Philosophical Society, and Corresponding Member of the National Institution, Washington. Boston: Charles C. Little & James Brown, 1841.

This volume of 552 pages, contains a great variety of matter on a subject of interest, but one which has hitherto been but little understood. We, of course, are not competent to decide on the merits of Mr Espy's theory; but we know that he possesses a mind of uncommon philosophical acumen, and that he has devoted himself for many years to his chosen department of science with singular ardor and industry. During his recent visit to Europe he explained his views respecting 'Storms' &c., to the 'Academy of Sciences' in Paris, which drew from that distinguished body through a Committee, consisting of Messrs. Arago, Pouillet, and Babinet, a very favorable Report, the conclusion of which we subjoin :—

'In conclusion, Mr Espy's communication contains a great number of well-observed and well-described facts. His theory, in the present state of science, alone accounts for the phenomena, and, when completed, as Mr Espy intends, by the study of the action of electricity when it intervenes, will leave nothing to be desired. In a word, for physical geography, agriculture, navigation, and meteorology, it gives us new explanations, indications useful for ulterior researches, and redresses many accredited errors.

The committee expresses then, the wish that Mr Espy should be placed by the government of the United States in a position to continue his important investigations, and to complete his theory, already so remarkable, by means of all the observations and all experiments which the deductions even of his theory may suggest to him, in a vast country, where enlightened men are not wanting to science, and which is besides, as it were, the home of these fearful meteors.

The work of Mr Espy causes us to feel the necessity of undertaking a retrospective examination of the numerous documents already collected in Europe, to arrange them and draw from them deductions which they can furnish, and more especially at the present period, when the diluvial rains, which have ravaged the south east of France, have directed attention to all the possible causes of similar phenomena. Consequently, the committee proposes to the Academy to give its approbation to the labors of Mr Espy, and to solicit him to continue his researches, and especially to try to ascertain the influence which electricity exerts in these great phenomena, of which a complete theory will be one of the most precious acquisitions of modern science.

The conclusions of this report are adopted.

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Discourse delivered in the Unitarian Church, Charleston, S. C., on the day of National Fasting, appointed in consequence of the death of President Harrison. By Samuel Gilman, D. D. Charleston, S. C. 1841.

This discourse is appropriate, eloquent, and instructive. We quote a passage, containing truths and admonitions, which deserve the careful heed of our countrymen, always and everywhere.

'Americans! listen to a few great truths that come to you, *not*, indeed, originated by this event, but startlingly developed, stamped, and sanctified by the death of the first of your Presidents who was ever so removed from the office. *One* of these truths is this. Your Politics are *too* vehement, eager, passionate, and absorbing. You give them a disproportionate share of your attention and affections. You make them too much the scale of merit and excellence. Your talented and promising young men mostly look for political distinction, and leave the other prizes and functions of life to be fought for by less prominent and dazzling minds. You rush into this turbulent field with all the excitement of gamblers, determined on triumph, cost it what it may, and thinking it the best and sweetest thing in life to get a majority of votes, no matter how—no matter from whom, though it were the very refuse of creation, men whom you despise from your inmost heart, and would disdain to bow or speak to, on the next day after the contest. It is owing to these unnatural and misplaced ardors that *exaggeration* in politics is the order of the day. 'The country will be ruined by *these* measures,' cries one party: 'The country will be ruined by those,' echoes another—while in the mean time the country floats proudly along, or, if she goes to ruin, it is not so much from *measures* as from public *peculation*—from abused credit—from extravagance in private life,—from the fury and bigotry of party spirit, which treats an honest opinion as a crime, and sports with the profoundest and most difficult questions in political science, as if they were self-evident to boys. Any course of conduct which will ruin an individual will surely ruin a nation, unless the old maxim is reversed, that the whole is composed of its parts.

But again, so violent are the inconsistencies of the human character, that in spite of this intense and outrageous interest in politics, there are few who truly feel their solemn political responsibilities. Your vote makes you a sovereign—you wield no contemptible portion of the weal or woe of the country—in fact, your single suffrage may decide the happiness or misery of millions, and do you act out this potent sovereignty? Do you diligently accomplish yourselves for the discharge of this lofty function? Oh, would that all the interest, the zeal, the passsion, the time, which are expended on mere personal and party politics—on playing the game—might be devoted to the study of *principles*; to the acquirement and diffusion of *information*; to the exercise of a righteous *influence*; and to the maintenance of that high tone of character in every individual, which, collected in the aggregate, would indeed amount to national dignity, glory, and power. Americans! nothing *short* of this elevated standard can ever be consistent with the perpetuity of your institutions, or the salvation of the nation. It is too late in the day, in this country at least, to inquire which form of government is best. Here we *are*—and we cannot help ourselves; we are all *born* democrats, in spite of theories, in spite of resistance—and nothing but the chaos of revolution, blood, misery, and crime can ever shake or torment us back into more aristocratic modes of polity. Now, therefore, our great and only object must be, to *carry out* the idea of pure and perfect republicanism. And, blessed be God, the thing is not impracticable or essentially absurd. For who compose a democracy? *men*—*men* with beating hearts and living minds. Creatures of God they are! Capable of choice—framed with a reverence for the good, the beautiful, the true, the right, the lawfully established; and often, amidst the wildest excesses of republicanism, acknowledging the supremacy of the aristocracy of virtue, the aristocracy of talent, the aristocracy of character, and of righteously acquired property.

Let politicians remember these things, when they address themselves as candidates for constituencies. Let them remember that there is an estimable, as well as a corruptible side of human nature. As republicans, we *must* learn to respect each other more. We must not consider men as merely things with votes in their hands, and worth just so much as it will cost to purchase, or persuade, or threaten them to our purposes. We must reverence the *sovereignty* that dwells in *them*, as well as economise and perfect the sovereignty that dwells in ourselves. For in neither case is that sovereignty infinitesimally divided, or an imaginary attribute, but positive, practical, living, acting, every day, and capable, either of a glorious destiny on the one hand, or of ignominious disaster on the other. Man, endowed with the power of suffrage, is indeed a kind of god on earth—a messenger of good or evil. The possession of so vital a prerogative is sufficient to make every one who bears it, tremble with solicitude and awe. If ever it becomes a man to pray—to pray earnestly for wisdom, light, and guidance, it is at the moment of depositing his vote in the ballot-box. Ah! deep in the closet of his home, rather than amidst the fumes and justling of the polls, will he meditate on the duty which his country and Providence summon him to perform. There on his knees he will say to the Father of lights: 'Teach, lead me, O God, to the right. Let me not trifle away my own, or my country's interests. Let not my suffrage be swayed by partial favoritism, or by petty resentment. Help me to reject the man who has smiled on, or patronises me, and even to vote for him who passes me with the eye of cold and insulting neglect, if the great interests of patriotism and righteness are at stake.' A solitary prayer like this, my countrymen, might conduce to better elections and more blessed results, than the formal heartless oath which is now administered and received amidst the profane, passionate, and struggling crowds that surround the sacred depository of our liberties.'

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Exercises in Elocution, exemplyfying the Rules and Principles of the Art of Reading. By William Russell, Ed. Am. Journal of Education, (First Series) Author of Lessons in Enunciation, and Rudiments of Gesture. Boston: Jenks & Palmer, 1841.

Many of our readers are acquainted with the author of this work, and know him to be an accomplished teacher of Elocution. Not a few remember with what ability he conducted, for several years, the Journal of Education, and the number is not small, we trust, of those who have studied with profit his excellent books entitled, 'Lessons in Enunciation,' and 'Rudiments of Gesture.' The volume before us we have read with great satisfaction, and we strongly recommend it to all who are in search of the best helps in the art of reading and speaking. This work, no less than the ones above-named, cannot fail to be of great use to adult students, as well as to younger learners.

CORRESPONDENCE OF THE A. U. A.

Lowell, 1841.

Rev. C. Briggs, Sir,—Inclosed I send you a trifle which I hope you will please to accept and expend for the promotion of the Gospel of Christ. It is but small, yet do not reject it; for I hope it may do some good to some soul, and help to build up the Redemer's kingdom in the world. Would to God, Sir, there was more of the missionary spirit among us. Do we prize our religion, and shall we not try to spread it abroad? O! that our churches might be stirred up in this matter, and made alive to the missionary cause.

Please accept this from a friend and brother in Christ. H. B.

ERRATUM.—Our Printer takes blame for omitting three lines after the sentence, 'It has been a question with interpreters whether Jesus means those who mourn,' in the 2d column, 34th line from the top, of the extract from Livermore's Commentary which appeared on the first page of the last Register.

OBITUARY.

For the Register and Observer.

MRS SOPHRONIA WOOD.

It becomes our melancholy duty to record the death of Mrs Sophronia, wife of Willard S. Wood; who departed this life, June 22, aged 33. Dark and mysterious are the ways of God to us short sighted creatures. One year has not yet elapsed since death entered this happy family and removed a lovely child. It has now taken a near, dear and highly valued friend in the meridian of life, upon whom was centered the respect and affection, of a numerous circle of relations and friends. We have every reason to believe that this amiable woman left the world with a well grounded hope of a future glorious immortality. For sometime previous to her death she had become personally and practically interested in the religion of Jesus, and would have united with the Unitarian Church, had sickness not prevented. For the consolation of the near friends of the deceased, we subjoin the following lines, which we believe she would have been happy to have expressed to them, as she left this world of trials and troubles.

'Farewell, dear friends, in Christ below,
I bid you all a short adieu;
My time is come, I long to go
To heaven my Savior's face to view.
I thank you for your kindness shown,
My Jesus will reward you all;
I leave you with the Lord alone,
And safely in his arms I fall.
Farewell dear neighbors, brethren, friends;
I hope we soon shall meet with joy;
My heavenly Father for me sends,
I go where nothing can annoy.
Adieu thou sun, ye stars and moon,
No longer shall I need your light;
My God's my sun, he makes my noon,
My day shall never change to night.
Adieu to all things here below;
Vain world, I leave thy fleeting toys;
Adieu to sin, fear, pain and woe,
And welcome bright eternal joys.
Temptations, troubles, griefs, adieu,
Sorrows becloud my face no more;
I go to pleasures ever new,
Where toils, and strifes and wars are o'er.
Now I have done with earthly things,
And all to come is boundless bliss;
My eager spirit spreads her wings,
Jesus says 'come,' I answer 'yes.'
Weep not dear friends,—I tell you all,
I go to dwell with Christ on high,
I hear my blessed Savior's call,
And trusting in his promise die.
Father, I come to thee above,
All things below I leave behind;
The fountain of eternal love,
Is opened to my joyful mind.
Eternity! transporting sound!
While God exists my heaven remains.
Fulness of joy that knows no bounds,
Shall make my soul forget her pains.'

Grafton, August 2, 1841. PHILO.

[From the Recorder.]

Died in Halifax, Mass., May 23, 1841, Mrs Rebecca Briggs, aged 90 years, relict of Rev. Ephraim Briggs, formerly Pastor of the Church in Halifax. During her long life she had in the place where she resided, in an uncommon degree, the respect, the esteem and confidence of the people, it is believed, without a single exception. By reason of the station she occupied for many years, she became known of course, to a considerable number of people, not only in the town where she was born, in which she lived ninety years, and where at length she died, and her body now sleeps in its last resting-place, but in many other places also. To say that she was worthy to be regarded by all, with respect, esteem and confidence, would be to say in her favor but little in comparison with what might be said of her with truth and propriety. The mental powers of Mrs Briggs were of a high order. Her perception was clear, and her judgment such, that concerning those things about which her mind was conversant, and of which she had means of obtaining knowledge, she seldom, if ever made a false or erroneous estimate. In her observations respecting people and things, she was shrewd and just, and manifested an intimate acquaintance with the various and intricate workings of the human heart. These remarks respecting her mental capacities are such as have occurred to the writer of this, from acquaintance with her after she was advanced to the age of more than four score years. At the age of eighty-five years, and from that period until a few weeks before her death, when her mind as well as body began to be impaired by disease, at that advanced stage of life, it was not the *wreck* and *remnant* of a once active and vigorous intellect, such as we sometimes meet with among the aged, that was then seen in the subject of this notice. To the last year, and even to the last month of her earthly existence, her mind—all her mental powers—seemed to remain in a great degree, if not wholly, unbroken and unimpaired, and to have survived almost in the vigor and activity of their meridian. Her husband was removed by death while she was yet in the midst of life, and while some of her children were of an age that calls not for a mother's care, guidance and influence, but for a father's efforts both to restrain and provide. Results have shown that she was adequate to meet these calls—that she was qualified, in an eminent degree, for the trust which thus devolved upon her. She was just the woman to be placed in this predicament. It would seem that God had raised her up and endowed her with qualifications for this very purpose, and for the exigences of that very situation. But it was not merely in her own family that her influence was felt, and was attended with happy results. Her beneficence was not confined to such limits. Many, very many individuals, in the course of her life have experienced her kindness, and had practical evidence of her sympathy for the afflicted, and her readiness to do good to all. Her means were limited, but her good will toward all, the benevolence of her heart, her charity knew no bounds. The poor, the sick, the afflicted have ever received from her such help and kindness as she was able to render them. She has for many years been a professor of religion; and many who have survived her will cheerfully bear testimony that her life has uniformly accorded with her high profession. By reason of the excellent spirit she possessed, and her exemplary life, she was truly a light in the world. She did not live so many years in vain, but was the means of accomplishing much good; and this world is certainly better for her having lived in it. Her immortal spirit has now entered into the rest that remains for the people of God, and her memory on earth is blessed.

INTELLIGENCE.

The New Exchange.—The corner stone of the Exchange, now in the process of erection in State street, was laid, on Monday, 2d inst, in presence of a large assemblage of citizens, by the Hon. Thos. H. Perkins, by whom an appropriate address was made on the occasion. The Boston Transcript says;—'At the conclusion of the address a silver plate with an inscription engraved on it was placed in a leaden box, together with one or more of each of the American coins now in circulation, from an eagle down to a half cent, also a 'pine tree shilling' bearing date 1652, which was presented by Isaac P. Davis, Esq. In the box were also deposited copies of the Massachusetts Register, the Boston Directory, and the Boston Almanac for 1841; a list of the original subscribers to the Company, and a copy of each of the newspapers of the day.

The box, having been carefully soldered and hermetically closed, was deposited in a cavity cut in the corner stone or plinth, covered with marble and secured with cement. The base of the Ante which is to form the northeast corner of the building, was then placed over it.

The following is a copy of the inscription on the silver plate:—

BOSTON MDCCCXLI.

The Corner Stone of the edifice erected by the Boston Exchange Company for an Exchange for the accommodation of Merchants, was laid on the second day of August, in the year of our Lord one thousand eight hundred and forty-one, by

THOMAS HANDYSYDE PERKINS, Merchant.

The Boston Exchange Company being represented by ROBERT G. SHAW, President.

Directors: Philo S. Shelton, James K. Mills, William P. Winchester, Enoch Train, Samuel Henshaw, John D. Bates, John Lamson, Isaac Livermore, Thaddeus Nichols, Jr. William Parsons, Andrew E. Belknap, Thomas Lamb.

Samuel Dana, Treasurer.
Edward Blake, Clerk.

Building Committee: Andrew E. Belknap, Samuel Henshaw, Isaac Livermore, Thaddeus Nichols, Jr. Thomas Lamb,

ISAIAH ROGERS, Architect.

John Tyler being President of the United States of America.
John Davis, Governor of the Commonwealth of Massachusetts.
Jonathan Chapman, Mayor of the City of Boston.
May God prosper the undertaking.

Concord Rail Road.—We learn that this work is rapidly progressing, and ere long we shall enjoy the privileges of this enterprising project. Although it is some time since the charter was granted, and the construction delayed from various causes, yet now there is a prospect that it will soon be completed as first contemplated, notwithstanding some difficulties with landholders, which have been amicably adjusted. The route is found to be very feasible, and the road can be graded at a much less expense than almost any other route of the same length in the country. The road has been located by the chief engineer, W. S. Whitwell, Esq., crossing the Merrimack River near Moor's Ferry, at Goff's Falls, and passing through this village, re crossing the river at Hooksett, thence to Concord on the west side of the river. We understand that the work has been contracted for by responsible persons at very low rates, and much of the grading and masonry is nearly completed between this place and Nashua. The construction of that portion of the road between Nashua and Manchester, is under the superintendence of T. J. Carter, resident Engineer, in whose skill and perseverance in this business we have much confidence. The cannals, dams, locks, mills, &c. built in this place under his direction, for the Amoskeag Co., is sufficient evidence that the work upon the railroad will be done in a durable manner, and with all possible despatch. The work will soon be commenced between this place and Concord, and will probably be completed so that the cars will run next season. The rails are to be laid to Goff's Falls this fall, and if the bridge across the river is finished, this winter the cars will run into this village.—*Manchester Mem.*

The contract for grading the road from Manchester to Concord, 18 miles, we understand, has been taken by Mr. Enoch Swett, of Bradford, at a rate considerably lower than the estimate. It is understood that the whole distance will be prepared for the superstructure and rails this fall.—*Concord Gaz.*

Tanning Leather Rapidly.—The wayne Standard contains an article on the subject of tanning leather—describing the old process with the reasons and the modus operandi of the improved method. The old method (as is generally well known) was slow, troublesome, and expensive. It is stated that on the new plan by means of exhausting the air in the enclosure containing the leather, the fluid substance with which the hide is impregnated, exudes through, the pores, which is prepared to receive an astringent liquor called Tannin. The Tannin combines with the gelatine of the hide by reason of its affinity, and thus leather is formed in great perfection in a few minutes, which by the old process, would require months. The manufacturers of leather, by this process are invited to send to the Repository of the American Institute, specimens, accompanied with an accurate statement of the process by means of which it was brought into leather, and the time required.

Lynching.—The practice of lynching—that summary method of punishing those who are either guilty of crime, or suspected of being guilty, has been carried, of late, to a most outrageous extent, especially in parts of Kentucky and Illinois. The St. Louis New Era has recently given an account of the proceedings of some of the inhabitants of the Northern parts of Illinois against gangs of horse-thieves and robbers. Large numbers of people, said to be of the most respectable class, have associated for the more prompt punishment than can be obtained by regular course of law, of obnoxious and suspected persons, a plan of action exceedingly liable to abuse, and in the application of which, with the utmost watchfulness, it must almost necessarily often happen not only that the guilty are punished to excess and with revolting cruelty, but that the innocent are involved with the guilty.

Associations for assisting in the apprehension of criminals, and bringing them within the notice and reach of legal tribunals, may be well, and even essential, in the new settlements, where the turbulent and lawless are commonly more numerous. But let them go one step beyond the office of assistants of the police, of voluntary promoters of the reign of law, and they become at once themselves transgressors of law, amenable to its rebukes and inflictions, and, however unintentionally, in reality the enemies and destroyers of all the order, peace and security which the law designs and pronounces alike to the guilty, the suspected and the innocent.

The Western papers have recently related two revolting instances of outrage of the kind here referred to. The first is given by a correspondent of the Chicago American in a letter dated Belvidere, 30th June. The account is substantially as follows;—

'A volunteer company was formed about 20 miles below this, at Washington grove. Mr Campbell was actively engaged in getting it up. On Sunday night last, two of the Driskells, notorious through this region as ringleaders and harborers of all sorts of villains, rode up to Campbell's house and asked his son if his father was at home; he called his father to the door, when the Driskells shot him dead, and fled. The volunteer companies of De Kalb and Winnebago counties immediately collected and went in search of the Driskells. On Tuesday they caught the old man and one of his sons—tried them by Lynch law and were convinced that they were the cause if not the perpetrators of the atrocious murder of Mr Campbell. They sentenced them to immediate death, then placed the old man about ten rods off, and bid him prepare for death, giving him five minutes—when the time was up about 50 balls went through him. The son was then served in the same manner neither making any disclosures, more than saying that another son of Driskell killed Campbell. The company are now pursuing this other Driskell, who has cut stick with a confederate: $500 reward is offered for his head. High handed and revolting as this summary mode of procedure seems to be, it is nevertheless, absolutely necessary, and receives the commendation of every individual who is at all acquainted with the facts. If a man refuses to join these companies, he is put down at once with the horse thieves.'

Notice a moment the last clause of this statement.

'High handed and revolting as this summary mode of procedure seems to be, it is, nevertheless absolutely necessary,' &c.

Now what does this imply?—that the laws of Illinois are nothing. But this is not true. Criminals are there apprehended, convicted and punished. This indeed is admitted in the following passage of the same paper.

'Five individuals who have been examined by this society, have been committed to prison in Ogle county.—Sufficient evidence has been found against them so as to render it almost certain that they will be convicted in a court of justice, and with them the law will have its course.'

'And with them the law will have its course.' And why not let the law have its course where it is still more important it should—in cases of higher criminality, like that of the murder of Campbell? The neglect to do so could have been from no fear that the guilty would escape. No,—this was not the reason. The true cause and origin of lynching in this case, as in most others, is the desire and habit of gratifying a spirit of revenge, of at once retaliating injuries, of inflicting with our own hand the punishment designed and proper only for the law. A practice in which may be found the germ and essence of all tyranny, disorder and misrule.

If the *l ws*, or the *administration of them* is imperfect, let them be reformed,—or if the whole constitution of society is rotten and worthless let it be regenerated by revolution, and be re-organized on a basis of sufficient stability and energy for the effectual punishment and restraint of crime, for the protection of the innocent and the good, and for the general advancement of society. But let not the high prerogatives of Government—of framing and administering the laws be overawed and trampled upon by the rash or impatient, or its solemn and responsible offices be usurped at the bidding of individual passion, caprice or prejudice, in the moment of its present heated resentment of supposed or real injuries.

Unless the transgressors of *law* are punished *according to law*—unless the practice of summarily trying and executing those against whom the voice of the mob may have unjustly or justly devoted the public resentment,—be at once effectually restrained and done away, there cannot be a moment's security either of the guilty against untimely and excessive punishment, nor of the good and the innocent against the false accusations of the unprincipled and the malignant. There must be an effectual end to this blind and lawless usurpation of the authority and prerogatives of *law* or there will be a speedy end of all true liberty, peace and security, either domestic or political; and the most odious tyranny that ever cursed a community will have commenced its reign of cruelty and terror. No one can for a moment doubt this, we think, who reads the following:

Cincinnati, July 13.

Most Extraordinary Transaction.—Our information yesterday in regard to the summary execution of Maythe and Couch turns out to be correct: and as this case presents the most extraordinary features, more so probably than have ever before been witnessed in this, or any other civilized country, we propose to give the details as we have received them from a highly intelligent citizen of Kentucky, who has conversed with several that were *present* at the execution. The statement, we believe, may be relied upon, being as nearly correct as will be published.

Maythe and Couch had been confined in the jail at Williamstown in Grant county, Ky. for the last three or four weeks, charged with, and no doubt guilty of, the attempt to murder Mr Utterback the drover, an account of which we published at the time. Mr Utterback, it seems has been lingering in a miserable state,—his throat having been horribly mangled,—at a tavern some three or four miles beyond Williamstown on a much travelled road, and an object of commiseration with every passer by. He is a citizen of Bourbon, the adjoining county to Grant, and where the excitement has been increasing ever since the attempt to murder him. It being now problematical, however, whether Mr Utterback might not survive—although in such restored situation as to be neither useful to himself nor fellow men,—the uncertainty increased whether the utmost penalty of the Law would be visited upon the prisoners, nothing *less* than which, it seemed, would pacify the people of Bourbon. Many of the citizens of that county, therefore, deliberately resolved upon the summary execution. They first deputed ten citizens of the county to visit Williamstown, and inform the citizens of the place, and the prisoners particularly, that at such a time the prisoners were to be executed. This notice was thirty-six hours previous to the actual execution, and a clergyman was also sent, and actually went to the prison for religious converse with the prisoners.

On Saturday last in pursuance of the notice, about five hundred citizens of Bourbon to which were added some from Scott and Harrison counties, came into Williamstown in solemn procession and most perfect order. They had chosen their Sheriffs to act for the occasion, and proceeded to the jail, and demanded the prisoners, Maythe and Couch. The Sheriff of Grant refused to give them up, or the keys of the prison: he offered however no other resistance, and the people at once broke open the doors. They then took the prisoners, placed them in an open wagon, their irons on them, took up the line of march without the least noise or confusion, to the spot of ground where the murder was attempted, about four miles distant. By this time the number assembled was believed to have been at least two thousand. After arriving on the ground, Mr O'Hara, a member of the bar, addressed the people for some time upon the propriety of permitting the law to take its course. He was listened to with the utmost silence and respect, but without apparently altering the determination of a single person present. The preliminaries were then adjusted and the prisoners asked if they had any thing to say previous to the closing of their earthly accounts.—One of them, Maythe, addressed a few remarks to the people, admitted the commission of the act for which they were to suffer, denying, however, that it was his wish to commit actual murder. Religious service was then performed by a clergyman present, and Maythe and Couch were hung in their irons upon a tree standing over the same spot where their crime was committed. Rude coffins were constructed and there they were buried. The crowd then dispersed in the same perfect order.

When we add, that one of the criminals, Maythe, has been long known by many citizens of Ohio and Kentucky as a man of notoriously bad character—having been confined at differents times and escaped from the Penitentiaries of both States—we have stated all the facts and whatever there may be of a palliating nature, in this case.

We have no comments to make at present upon this most extraordinary transaction. We can only say now, that whilst we have no doubt of the great guilt of the sufferers, without a single palliatory circumstance in their behalf, and whilst we cannot use the term mob in the case, in the ordinary senses, yet has there been inflicted upon the majesty of the law a most deadly stab, and the mischievous consequences of which, time alone can calculate. The sacredness of the law suffered gross violence, and for the stability of our institutions, we sincerely hope that this case may stand isolated in the history of the country,

Congress.—In the Senate on Tuesday the Fiscal Bank bill was taken up, and Mr Clay moved an amendment which in effect went to allow that branches might be placed in any State *with the assent of the State*, with a proviso that if any State did not at the first meeting of the Legislature *assent* or *dissent*, then the assent of the State was to be taken as granted. Provided that when it is necessary to carry into effect any of the powers of the constitution to establish a bank in any of the States by law, it shall be the duty of the directors to establish such bank accordingly. This led to a long and animated debate. The ammendment was adopted 25 to 24, and the bill was finally passed 26 to 23, and sent to the house where it was read twice.

From England —The arrival of the Great Western, at New York, on Thursday last brought us English papers of the 14th of July. The news is not very important. The Elections had so far terminated as to give a prospect of a decided majority to the conservative party.

The Queen of Hanover died on the 29th of June. The King had dissolved the Chamber of Deputies for its stubborn resistance to his projects.

There is no later intelligence from China—and none of any moment from the continent.

The Rev William Dawson, a well known and very popular clergyman belonging to the Wesleyan Methodist Church, died suddenly on the 30th of June; he was in the 68th year of his age.

The London correspondent of the New York Sun forwarded the following in a slip.

London, Wednesday, July 14, 1841. [From the Morning Chronicle.] Yesterday afternoon was signed at the Foreign Office by the Plenipotentiaries of Austria, France, Great Britain, Prussia, Russia, and Turkey, the Convention about the Straits of the Dardanelles and Bosphorus, which has so long been agreed on and initiated, but the signature of which had been delayed till it should be known that Mehemet Ali had accepted the firman of the Sultan.

The signature of this Convention puts an end to that schism between France and the Four Powers which had arisen out of the different views which France and those four powers has taken, as to the practical measures best adapted to carry into effect the general principles which France and the Four Powers equally maintained in theory: and thus an additional security has been obtained for the continuance of that state of peace which every European power is so deeply interested in preserving.

The ratifications of the convention will be exchanged as soon as they can be received from their respective courts. The object of the convention is to render general to all the Five Powers the engagement which subsists between Great Britain and Turkey, by the eleventh article of the treaty of 1809, and by which the Sultan declares his intention of closing the two Straits against ships of war of all nations as long as Turkey is at peace.

The latest accounts from the Caucasus announce fresh advantages obtained by the Russians.

The Augsburg Gazette mentions a report current at Alexandria that the English troops had taken posession of the Abyssinian island of Dschehuni.

Private letters from St Petersburg, of the 30th ult, mention that the state of the health of the Empress was extremely unsatisfactory. Her Majesty was ordered by physicians to repair to Nice, or Pisa, or to the Morea, forthwith.

The Augsburg Gazette, under date Berlin, the 3rd inst, announces that the King and Queen of Prussia would set out for a tour in Silesia on the 27th of August next.

Later From England.—The Steamship Acadia, arrived at this port on Monday morning, 2d inst. in 12 days and 14 hours from Liverpool, which port she left 20th July.

The additional news by this arrival is of but little moment. There has been no later news received from China.

The English elections are so far terminated as to leave it safe to estimate that the Conservative, or Towy majority, will be 78.

The Liverpool Times of the 20th ult, says;—

'As far as the political Government of England and Scotland is concerned, the new Administration will probably differ very little from the present one, and its foreign policy may also be expected to be very much the same.

Its commercial policy will, however, be directly opposed to that of the present Government and to the interests of all except the privileged classes, and it will find no small difficulty in keeping its own friends in Ireland in any thing like order.'

MARRIAGES.

In this city, Rev. A. P. Merrill, late of the Theological Seminary, Andover, to Miss Caroline Gleason, of Wayland.

In Rockport, John S. Ladd, Esq., of Cambridge, to Miss Adelia Babson, of R.

In Belfast, Me., 28th inst, Mr Prescott Hazeltine, of Boston, to Miss Margaret N. Nickerson.

In Dorchester, Mr Charles Munroe to Miss Sarah P. Jones.

DEATHS.

In West Cambridge, 29th inst, Philip Augustus Whittemore, eldest son of Philip Whittemore, 21.

In Charlestown, 28th inst, of consumption, Mrs Sarah, wife of Mr John Mitchell, 55.

In Roxbury, 2d inst, Mary Turner, daughter of Lucius Manlius Sargent, 23.

In Uxbridge, 26th ult, Mrs Abigail, relict of the late John Capron, Esq., 83.

In Keene, N. H., 24th ult, Mrs Eunice Appleton, wife of Aaron Appleton, Esq., 71.

In Dorchester, 1st inst, Grace, daughter of Edmund P. Tileston, 3 1-2.

In Hingham, 29th ult, Edward Thaxter, Esq., 57.

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Pupils are requested to make early applications for board, and to be present on the first day of the term to facilitate the formation of classes.
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By order of the Board of Trustees.
A. G. STICKNEY, *Sec'y.*
Townsend Aug. 4, 1841.
References.—Rev. David Palmer, Rev. C. W. Redding, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Boston; Rev. Thomas Whittemore, Cambridge; Caleb Parker Esq. Rev. E. Thresher, Roxbury; Rev. Mr Waters, Sterling; Rev. L. Porter, Lowell; S. G. Carter Esq. Lancaster; Stephen Peabody Esq., Amherst, N. H.

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POETRY.

RE-UNION IN HEAVEN.

BY W. LEGGETT.

If yon bright stars, which gem the night,
Be each a blissful dwelling sphere,
Where blissful spirits reunite,
Whom death has torn asunder here;
How sweet it were at once to die,
And leave this blighted orb afar,
Mixed soul and soul to cleave the sky,
And soar away from star to star.

But oh, how dark, how drear and lone,
Would seem the brightest world of bliss,
If wandering through each radiant one,
We failed to find the loved of this;
If there no more the ties shall twine,
That Death's cold hand alone could sever;
Ah! then these stars in mockery shine,
More hateful as they shine forever.

It cannot be—each hope, each fear,
That lights the eye, or clouds the brow,
Proclaims there is a happier sphere
Than this bleak world that holds us now;
There is a voice which sorrow hears,
When heaviest weighs life's galling chain,
'T is Heaven that whispers—dry thy tears,
The pure in heart shall meet again.

JUDAS RETURNING THE THIRTY PIECES.

The thirty pieces down he flung, for which his Lord he sold,
And turned away his murderer's face from that accursed gold.
He cannot sleep, he dares not watch; that weight is on his heart,
For which, nor earth nor heaven have hope, which never can depart.

A curse is on his memory, we shudder at his name;
At once we loathe and scorn his guilt, and yet we do the same;
Alas! the sinfulness of man, how oft in deed and word
We act the traitor's part again and do betray our Lord.

We bend the knee, record the vow, and breathe the fervent prayer;
How soon are prayer and vow forgot, amid life's crime and care;
The Savior's passion, cross and blood, of what avail are they,
If first that Savior we forget, and next we disobey.

For pleasures, vanities and hates, the compact we renew,
And Judas rises in our hearts—we sell our Savior too.
Hew for some moments' vain delights, we will embitter years,
And in our youth lay up for age only remorse and tears.

Ah, sanctify and strengthen, Lord, the souls that turn to thee,
And from the devil and the world our guard and solace be;
And as the mariners at sea still watch some guiding star,
So fix our hearts and hopes on thee, until thine own they are.

A PRAYER.

Like the low murmur of the secret stream,
Which, through dark alders winds its shaded way,
My suppliant voice is heard;—Ah, do not deem
That on vain toys I throw my hours away.

In the recesses of the freest vale—
On the wild mountain,—on the verdant sod
Where the fresh breezes of the morn prevail—
I wander lonely—communing with God.

Where the faint sickness of a wounded heart
Creeps in cold shudderings through my sinking frame,
I turn to thee—that holy peace impart
Which soothes the invokers of thine awful name.

Oh all-pervading Spirit! Sacred beam!
Parent of life and light! Eternal Power!
Grant me, thro' obvious clouds, one transient gleam
Of thy bright essence in my dying hour.

MISCELLANEOUS.

For the Register and Observer.

'And though oft depressed and lonely
All my fears are laid aside,
If I but remember only
Such as these have lived and died.'

'Do not ask yourself how your conduct may influence another,' said one not long since to his friend, 'act for yourself, simply; nothing is so disagreeable as a person who confesses that really he would not be quite so puritanical as he is, but if he relax his moral discipline in the slightest, his error becomes an excuse for the errors of many. You are a mere unit in a universe of millions—how absurd then, seems this self-elation—what an undue importance you ascribe to your own influence where you talk of the effect to be produced by your petty decisions!' Although the falsity of this attempt at reasoning, would seem to be apparent to the weakest intellect, yet the objection bears a speciousness upon its face which has misled many of the noble who would claim also to be the unobtrusive. The egotism which constitutes the current disease of society is dreaded, and yet who would venture to assert that many are egotists for conscience sake? Nothing is so contemptible as the purpose of him who would render the most exalted abstractions of religion and philosophy subservient to his selfish interests, who seeks to be great-souled, only to be able to exert a sort of magnetic influence over the souls of others. If there be error in the opposite extreme, surely the greater error is here—but he who has sought truth for its own sake, he who has been its patient and unyielding disciple, may safely ask himself in what manner it is most prudent to present it to the aspirations of another, and may earnestly seek to identify his own with the Christian influence, to realize in his own faith and practice, yet more than the common conception of the law of love. This is but to add another to the many incentives to virtue, and this other in many instances perhaps the most powerful—for to a delicate conscience no liability could be so frightful as that of misleading the guiltless. Beside, he who has given his best affections to any cause will be tenacious of its honor, would most naturally ask himself whether one line of conduct may not be more advantageous to its interests than another, and would shrink beyond all things from bringing it into contempt among men by disgracing it in his own person. How many of us constantly refer our deeds, our words, nay, our very thoughts to some remote influence which is oftentimes so indistinct that we almost fear our knowledge of it to be nought but a platonic memory. How many are bound to us by ties of affection and kindred, whose moral perceptions may be quickened by a living example in their midst? There is no vanity, no arrogance in this; if there be an ambition on earth which is pardonable, it is surely that which aspires to live in man's memory—as an approximation to all that he most reverences in the development of his own nature, as a means of leading him to a higher conception of the divine, than his, as yet known. 'Let me be the instrument,' it cries, 'and let man perceive the effect only in its relation to the Infinite Cause. It is well that every man should remember that if he gather not in, with Christ, he must scatter abroad—a word, a look, a tone of music, have sometimes wrought changes in character which make us tremble at the vast amount of our responsibility—all history is full of proofs that the destiny of a world has sometimes hung upon the magnanity of a single woman—the stern resolve of one soldier, or the weak flight of a coquettish queen. And yet these effected only outward results—results which enter not into our calm republican calculations, results far beneath the level of those which present themselves directly to the eye. 'Look into thine heart and write,' said the German seer, and let each one of us ask himself how much of what we are or shall be, depends upon that which others may do, or may have done. Many a time have the failing heart and sinking physical strength been carried to the door of want and sin, pregnant with energy and hope imparted by the far reaching inspiration of an Oberlin or a Howard. Many a time, has the spirit drooping in the path of duty, been cheered by the memory of some one long passed to her last home, who bore up nobly against greater trials and whose influence undying brings, while it flushes the cheek with shame, new nerve to the faint heart. Often has the intellect, wearied in the pursuit of political or natural science, grasped the pen anew, as memories of De Stael and Somerville spoke loudly—that what humanity had done—humanity might yet do. Often when beset with temptation, mortality forgets its struggle, in calm resolve—for it remembers one who tempted in all points like as we are, was yet equal to the command, 'be ye therefore perfect, even as your Father in Heaven is perfect.' 'But I say unto thee,' spoke Jesus, 'that whosoever shall keep one of the least of these my commandments, and shall teach men so, the same shall be called greatest in the kingdom of heaven.' What teaching so powerful as that of an impulsive act, a nobly spoken word, or the concentrated power of a generous life? Not many years ago a little child in returning from school, passed through a throng of boys. A few steps apart, she saw two, who with swollen faces, uplifted hands, and words of horrible profanity, disputed some trifling point in the game they had left. As with reverent thoughtfulness, she gazed upon the far off gleams of the setting sun, the sound of their voices reached her ear and curdled the warm current in her veins. Timidly she hastened on, for the boys were much larger than herself, and never before had her young nature been shocked to the taking of God's name in vain—she could do nothing—she would leave them to God and their own hearts. Again she looked back, the noise had increased and the larger boy had his foot upon the breast of his antagonist. 'I cannot leave them,' she exclaimed, 'perhaps they do not know how very sinful it is—what if I am so young?' and in another moment, her hand lay upon the arm of the enraged combatant. The steady gentleness of her touch arrested his attention, with impatient carelessness he would have shaken her off, but a soft voice fell upon his ear. 'A new commandment I give unto you, that ye love one another,' and then, as his grasp relaxed, the torrent receded from his swollen veins and his breath came slower, it added—'Do not forget it again, Jesus said it.' The tears started to the boy's eye, the last glimmerings of day fell upon the brow of his young monitor, and ere the eager curiosity of those who had left their sport at her approach, was satisfied, in quiet dignity she was gone. From her own window, the child awaited the result, there was no farther play, awed by her simple eloquence the party separated into smaller groups, and while each with an arm about the other's neck, the disputants walked slowly home, they spoke of the lesson all had received. 'It was very rude in you to speak to those quarrelsome boys,' said a hasty voice as the little one laid aside her satchel. She did not reply, the warm blush mantled on her cheek as she met the displeased glance of a parent, but she could not regret. She has since passed into the full glow of maidenly reserve, wiser perhaps in regard to the conventions of society, but never yet I suspect regretting, for it chanced that upon the characters of those two boys, a permanent influence was exerted, and in this she herself saw noble fruits of the seed she had thus dropped by the wayside. A word of weight is never spoken amiss—if it effect not what was intended, it has yet in the final scope of things a result—as the seed which is not quickened in the soil, is trampled into and enriches it, so what is spoken to man's heart if it unfold not its energies, may yet contribute in a more indirect way to their vitality. We talk about men of influence, institutions of influence, and we mean generally men and institutions possessing a large funded capital—there is a capital which is never bankrupt, which is always invested at the highest rates and of this shall we refuse to avail ourselves? Wealth can but stamp its primitive gold and throw it into circulation—the man of most extended influence is he, whose Christian character impresses itself upon every spirit with which it comes in contact, who remembers ever that his responsibility to God and his responsibility to society are one and the same thing, and who shrinks not from any obligation to self-questioning which either may impose.

C. W. H.

WHAT TO READ.

Books are now so cheap, and so generally diffused, that there are very few who cannot *select;* they are so adapted to every mind, that the dullest may be stimulated to interest, and the most fastidious may be satisfied.

It would be too painful for me to believe that there is one among you, to whom it is necessary to say, 'Regard the Bible as the first and best of books.' But I fear, my young friends, that you read the Bible much less than you should. The multitude of religious books and tracts have, in some measure, superseded it. You are attracted by a story, and to get a little pure gold you receive a great deal of dross. Many of these books, I know, derive their spirit from the Bible; many of them are useful and delightful; but let them take a subordinate place, and not encroach on the time you have to give to the reading of the Bible. Do not be satisfied to drink from the stream which is imbued with much earthy material, when you can go to the pure fountain.

I advise you, my young friends, to read the Bible daily, provided you give your minds to it. But beware of reading it as a mere habit, from an impression that you perform a religious service if you read a certain portion of the Holy book. Such reading is merely in accordance with the letter—and 'the letter killeth,' you know. It is the 'Spirit that giveth life.'

If you maintain the habit from a sense of duty, not merely from a superstitious fear, the spirit will not long be absent. I know a young person who, for some years, was engaged in a career that almost shut her out from religious influences. Her occupations were intensely interesting and absorbing. She had been educated by a religious person, and, during the whole time, she preserved the habit of reading daily a chapter in the Bible. She afterwards said, she believed it was this habit that kept a religious sentiment alive within her.

You will find your pleasure in reading the Bible incalculably increased, if you will read it not only with a spirit submissive to its Divine instruction, but with your mind awakened and eager to understand it. There are Dictionaries of the Bible, that explain what is obscure; there are books that will give you much light upon the history, customs, and modes of life among the Jews. There are others that explain the prophecies, and show you their fulfilment. 'Keith on the Prophecies' is, I believe, the best.

All the light that can be obtained from other sources, serves to show the truth of the Bible. Fortify your minds, then, with knowledge, my young friends. It is the ignorant who are the readiest prey to infidelity.

I have said before, that the books to be read, depend much on the leisure you have for reading. Those who have but little time to devote to this mode of mental improvement, should be very careful not to waste it in miscellaneous and profitless reading. For instance, if you can read but few books, be sure that the history of your own country is among them. Make yourself acquainted thoroughly with its institutions, its past and present condition, its extent, climate, laws, productions, and commerce. All these subjects come within our own sphere—they may be called domestic matters. Think you, if a woman was well instructed, well *read* on these topics, she would be as incapable of business, and therefore as dependent as she now is?

Think you, my young friends, that if women could talk intelligently and agreeably on these topics, you would see, in a small social party, the men talking party politics on one side of the room, and the women on the other, discussing their domestics, their kitchen affairs, or talking over the fashions, or setting their heads together over a dish of gossip? No—the effect of the intelligent and well directed reading of females would be, to improve the other sex quite as much as themselves.

The boy whose mind received its first training from an intelligent mother who understood the history and condition of her country, could not confine and depress his views to mere party strifes and puerile objects; and the boy who had an intellectual companion in his sister, would find his highest pleasure in the best female society.

Seeing how much depends on what you read, and how you read, I pray you, my dear young friends, to give your minds to the subject.

Next to the history and condition of your own country, it is important that you acquaint yourselves with the history and condition of the countries whence your ancestors came. Then you will be able to compare your country with other countries, your own times with preceding ages. Thus informed, you will not fall into the common national vanity of fancying all knowledge, all virtue, and all progress, concentrated in the United States; nor into a worse error, a culpable ignorance of the advantages of your own country, and insensibility to them.

You will find well written and authentic travels, a very improving and delightful kind of reading. You may lack money and opportunity to travel twenty miles from home, when for one or two dollars, you may buy a book that will take you with a well-instructed and all-observing companion half over the world. Or, if you cannot expend the cost of the book, you may get it from a society, or district library; or borrow it from some kind disposed person.

Good biographies are very improving books. The experience of others will often suggest models, advice and reproof, that comes in the most inoffensive form. Many have been stimulated to magnanimity and disinterestedness by the memoirs of Collingwood. Some, who have presumed too much on their own attainments, must have closed the memoirs of Elizabeth Smith with an amended self-appreciation. Many must have had their practical piety stimulated by reading the life of the indefatigable Hannah More; and all of you, my young friends, may find a beautiful example in the life of our own unpretending country-woman, Hannah Adams.

Every well educated young person who has leisure for reading, should be well versed in English literature. We know young ladies who have spent some half dozen precious years with foreign masters, who have read half a dozen French works, Metastasio, Petrarch's sonnets, Alfieri's plays, and perhaps, have stumbled through one or two German books, who have never read the classics in their own language; who have only heard of Addison and Johnson, have never read a stanza of Pope, and are acquainted with but so much of Shakspeare as they may have chanced to see represented at the theatre. This is like foregoing the life-sustaining and abundant fruits of your own rich land, to have half a dozen precious exotics potten in your window.

In the wide department of fictitious writing, let your consciences restrain and direct your inclination, and rectify your taste. The attractiveness of this species of writing, to all ages, is apparent from the child that in its mother's arms revels in Mother Goose's melodies, to the old man, that, with spectacles on his nose, is seen laughing over the pages of Don Quixote. Its captivation should put you on your guard, my young friends, and teach you that temperance, if not abstinence, is your duty.

When our Savior employed fiction in the parables of the prodigal son, and of the good Samaritan, it was, no doubt, to give to an important truth, a form that should be universally interesting and touching. Few will object to your reading such fictitious writings as do good to your hearts; and while you have such as Sir Walter Scott's, and Miss Edgeworth's, you have no excuse for reading the profligate and romantic novels of the last century, or the no less profligate and far more insidious romances of the present day, such as Mr Bulwer's, and the trash that fills the circulating libraries.

Do not let a seductive novel trench upon the time that you have for more important reading. If you find yourself taking up Ivanhoe to read a second time, when you might read another book which would inform you where you are ignorant, and ought not to be so, have the resolution to lay it aside, and let it wait for some day when you are indisposed and listless; or are condemned to a steamboat, and need a book that will stimulate or recreate you.

Above all, avoid *poor novels*, and the trashy tales with which some of our newspapers and the inferior periodicals abound. Nothing is more enfeebling to the mind. It is like living on bar-room cordials, water-gruel, and re-hashed hashes.

VALUE OF A WATCH.

Is it not something more than mere mechanism which watches with us by the sick bed of some dear friend through the livelong solitude of night, enabling us to count, in the slackening pulse, Nature's trembling steps towards recovery, and to administer the prescribed remedy at the precise, perhaps the critical moment of its application? By means of a watch, punctuality in all its duties, which in its perfection is one of the incommunicable attributes of Deity, is brought in no mean measure, within the reach of man. He is enabled, if he will be guided by this, to imitate that sublime precision which led the earth, after the circuit of five hundred millions of miles, back to the solstice at the appointed moment without the loss of one second, no, not the millionth part of a second, for the ages on ages during which it has traveled that road. What a miracle of art, that a man can teach a few brass wheels, and a little piece of elastic steel, to outcalculate himself; to give him a rational answer to one of the most important questions which a being traveling toward eternity can ask? What a miracle that a man can put within this little machine a spirit that measures the flight of time with greater accuracy than the unassisted intellect of the profoundest philosopher; which watches and moves when sleep palsies alike the hand of the maker and the mind of the contriver, nay, when the last sleep has come over them both.—*Governor Everett.*

[From the Cultivator.]

AGRICULTURAL GEOLOGY.

Ten simple minerals, sometimes called the 'Geological Alphabet,' form the elements of our globe. These minerals, variously combined, constitute from twenty-five to thirty varieties of rocks, piled into mountains, also appearing in ledges and boulders, or loose fragments, scattered over the earth. Upon the character of the rocks depend the surface of country, soil, mineral wealth, and other facilities and resources for productive industry, and for physical, intellectual and moral philosophy.

The ten elementary minerals are quartz, felspar, mica, hornblend, lime, slate, gypsum, serpentine, talc and chlorite. By various combinations, the rocks formed from them may be classed into five or six families. The *Granite family* consists of three members, viz: granite, gneiss and mica slate, all composed of quartz, felspar, and mica, in different proportions and arrangements.

The *Hornblend family* consists of three or four members, viz: greenstone, or traprocks, hornblend rock, hornblend slate, and sienite, masses of which are scattered extensively over the world, broken from mountain ranges of great extent in various countries.

The calcareous, or *Lime family* of rocks, consists of members more numerous, and more various in character, and not less interesting to farmers than either of the others mentioned. In this family are common limestone, most or all the marbles, chalk, (all carbonates of lime,) gypsum, or plaster of Paris, which is the sulphate of lime.

The *Magnesia family* of rocks embraces serpentine ridges, noted in Agriculture only for their barrenness, but rich in ores which produce some of our most beautiful paints, especially chrome yellow. Soapstone is also a magnesian rock, composed principally of talc.

The *Conglomerate family* is composed of fragments, or scattered remains of the rocks just named, again collected and cemented into large masses, and even mountain ranges. They are pudding stone, sand-stone and graywack, each appearing under a great variety of forms.

To the farmer, all the simple minerals, the various rocks and the families, or classes under which they may be arranged, are of much interest. Several of them, as they determine the character and constitute the elements of soils, may be considered almost fundamental, both in the science and art of Agriculture. Those of special, and even paramount importance, are quartz, which is of the character of sand, and felspar, forming, when pulverized, varieties of clay and lime, which, though not essential to a good soil, like the other two, is still necessary to give a soil the highest degree of fertility.

Stiff soils, light soils, loamy, calcareous, and all other soils, depend much upon the proportions in which these three simple minerals, and especially the two first, are combined. Quartz, or silex, predominates in all soils, even stiff or clayey, as they are denominated. In light soils it is the principal ingredient, though pure silex, sand or quartz, produces entire barrenness, capable, however, in some instances of being rendered fertile by the addition of a small portion of clay.

If it should be asked how these elementary substances and principles of soils can be rendered available by farmers, the answer must be—Let them procure 'Geolocical Cabinets,' or specimens, so selected, arranged, labeled and described, as will present in a visible, tangible, intelligible form, the groundwork of the whole matter. A small collection of such specimens seldom, if ever, fails to add others, and still others, till tens soon increase to hundreds, and a single ray becomes broad daylight.

If such Geological Cabinets could be used and explained by lectures of a familiar, practical character, their interest and usefulness would be greatly increased. At present it may be difficult to procure men competent for such lectures; but if a call should be made for them, with a prospect of remuneration, men entirely competent to the enterprise might soon be qualified; some could now be found, already prepared, to make such lectures in a high degree instructive and entertaining. To my mind, no step presents itself as more important for giving to farmers a knowledge of Agricultural Geology, or for promoting the improvement of their farms or their minds, than a call for Cabinets and Lectures, designed to illustrate this highly practical and popular Science.

The 'Geological Surveys' now in progress or completed in nearly all the States, present a strong reason why this or some other step should be taken, to diffuse the knowledge collected by these surveys, in large amounts and at great expense, and which is still liable to be confined to a few ponderous volumes, placed upon the shelves of the State or College Libraries, instead of going into the possession and to the use of farmers and mechanics, at whose expense such information has been principally collected.

If the thirty or forty Agricultural journals now published in our Country should unite their strength in procuring and sustaining Lectures as here proposed, they could hardly fail of a measure of success which would give to them a large reward, by giving to the country a great amount of light, on a highly important and interesting subject.

JOSIAH HOLBROOK.

OFFICE, BANK, FACTORY, AND CHURCH CLOCKS.—The Subscriber is prepared to furnish Clocks for Churches and other public buildings of superior workmanship, and at short notice. Orders from a distance will receive immediate and careful attention.
A. L. DENNISON,
116 Washington street.
Parlor and other Clocks carefully repaired. jy 24

BIBLES.—A large assortment of Bibles in various styles of Binding, from fifty cents to fifteen dollars. For sale by SIMPKINS, 21 Tremont Row. jy24

BUTLER'S ANALOGY.—Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature. With an Introductory Essay, by Albert Barnes. Tenth edition.
For sale by SIMPKINS, 21 Tremont Row. jy24

BOOKS published by SAXTON & PEIRCE, 133 1-2 Washington street.
Two Hundred Pictorial Illustrations of the Bible and Views of the Holy Land. Two volumes now published—over 16,000 copies of the first volume have been sold since December last. Vol. 2 lately issued. Each volume contains 200 engravings.
The Vestry Singing Book; being a collection of the most popular and approved Tunes and Hymns now extant. Designed for social and religious meetings, family devotion, singing schools, &c.
The publishers would state that they have already introduced the work into about twenty societies in the short space of 3 weeks; and that they have recommendations from nearly 100 Clergymen and religious newspapers.—Copies furnished to Clergymen and others for examination.
My Little Singing Book. Designed for the use of Sabbath Schools &c.
Providence illustrated, or Interesting Stories from the German. 24 edition.
Musical Stories and Scraps, containing Lives of Haydn and Mozart, written for the Young.
French's System of Practical Penmanship.
The Temptation; or Henry Thornton. Dedicated to the Bennet street Sabbath School. jy 17

CIRCULAR POINTED PEN,—Writing Fluid &c. &c. This pen is believed to be the best now in use, containing all the elastic qualities of the quill.
For sale by JOSEPH DOWE 22 Court st.
j 19

SILKS AND SHAWLS.
HENRY PETTES,
IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.
It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.
He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.
20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and Shot Silks,	Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.
1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.
1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.
The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.
ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.
MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.
All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.
10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & Co. and HARTMAN & FILLS.
Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.
Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.
A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.
Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.
BLACK NETT SHAWLS.
Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.
In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.
Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.
m 13

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

JAMES MUNROE & CO.
IMPORTERS OF ENGLISH BOOKS,
134 Washington street.
All orders for English Books promptly executed.
feb 6 istf

NEW WORKS.—The Holy Voice; a Sermon delivered on Fast Day at West Cambridge, by Norwood Damon.
Parker's Sermon, on the Transient and Permanent in Christianity, delivered at Mr Shackford's ordination at South Boston.
Channing's Works, 5 vols.
Also,—A new Edition of Allen's Questions, first part, to which is added an entire new map of Palestine. This renders the Book very useful to Sunday School Teachers.
BENJAMIN H. GREENE 124 Washington st. j26

CLOTHS AND CASSIMERES.—At the One Price Store, may be obtained Cloths, Cassimeres, Vestings and other Dry Goods, on as good terms as at any other Store. Persons who do not rely on their own judgment in the selection of Goods, are assured that we furnish them at the very lowest prices. We have an excellent assortment of German Cloths, which are of recent importation, of superior quality and colors. Just received, another lot of those very stout Black and Figured Satins, suitable for Vestings.
On hand, a very general assortment of Sheetings and Shirtings, brown and bleached, which we shall sell by the Yard, Piece or Bale, at the Manufacturers' prices.
KIMBALL & PHELPS,
je 26 No. 28 Washington street.

ORNITHOLOGY.—A Manual of Ornithology, of the United States, and Canada, by Thomas Nuttall, A. M., TLS. *Water Birds.*
Nutall's Ornithology of the United States and Canada, 2d edition, with additions. *Land Birds.*
For sale by S. G. SIMPKINS, 21 Tremont Row.
jy 3

THE TOKEN *and Atlantic Souvenir for* 1841—A few copies, the balance of the edition. For sale at TICKNOR'S, corner of Washington and School sts.

UNITARIANS AT THE WEST, and others desirous to know from time to time the state of Unitarianism in this and other countries, are requested to examine THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, *edited by Rev. E. S. Gannett.*
The Miscellany is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at $3 per annum.
Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—Rev. H. Ware, jr. D. D.; Rev. Dr Dewey; Rev. Dr Parkman; Rev. C. Stetson; Rev. A. P. Peabody; Rev. C. Palfrey; Rev. E. B. Hall; Rev. G. E. Ellis; Rev. John Pierpont; Rev. W. H. Furness; Mrs Lee, author of 'Three Experiments of Living,'; Miss Park, author of 'Miriam,'; Rev. R. C. Waterston; Rev. T. B. Fox; Rev. S. Osgood; Rev. C. Robbins, and many others. Every endeavor is made to render the work worthy of patronage.
The number for July being the commencement of a new volume, a good opportunity is offered for subscribers to commence.
☞ The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor anything like an adequate compensation for his labors. A knowledge of the work is only necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.
Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston. jy 24

STEPHENS'S TRAVELS in Central America, 2 vols. For sale by JOSEPH DOWE, 22 Court st.
jy 17

THE FUTURE LIFE. — Contents: Contemplation of Immortality—Recognition and Reunion of Friends—Home and Society of the Blessed—Permanency of the Future State—The Character unchanged by Death, &c. &c. &c. Published by JOSEPH DOWE, 22 Court street. june 6

TO PARENTS AND TEACHERS.—Spiritual Culture, or Thoughts addressed to Parents and Teachers on the Discipline and Culture of Children. By J. P. Greaves. From the London edition.
Published by J. DOWE, 22 Court street. jy17

PARKER'S SERMON.—New Edition.—A Discourse on the Transient and Permanent in Christianity, preached at the Ordination of Mr Charles C. Shackford, in the Hawes Place Church in Boston, May 19th, 1841: by Rev. Theodore Parker: second edition, with an Appendix, containing the 'various readings' collected from a comparison of the printed Discourse with the Manuscript Sermon as it was preached at South Boston. This day published by LITTLE & BROWN, 112, Washington street. july 24

SPLENDID EDITIONS OF THE CLASSICS.—Oratores Attici et quos sic vocant Sophistæ, opera et studio, G. S. Dobson, 16 vols, 8vo—Q. Horatii Flacci Opera accensuit et illustravit Frederico G. Doering, 8vo calf extra—Demosthenis et Æschinis que exstant omnia, illustravit Gulielmus Stephanus Dobson, A. M., 10 vols, 8o—Platonis Opera, Bekker's edition, 11 vols, 8vo, London—Virgilius Maro, Illustratus a Chr. Gottl. Heyne, editio quarta curavit Ge. Ph. Eberard Wagner, 3 vols, splendid engravings—Homeri Carmina curants C. C. G. Heyne, 9 vols—Corpus Poetarum Latinorum, editit C. S. Walker, 1 vol. 8vo.
Imported and for sale by C. C. LITTLE & JAMES BROWN, 112 Washington street. jy 31

TO TRAVELLERS.—Cross's Pocket Plan of London and Street Directory, 1841—Osborne's London and Birmingham and Railway Guide, illustrated with numerous engravings and maps.
Just received and for sale at TICKNOR'S, corner of Washington and School streets. jy 31.

THE HAND BOOK OF SINGING BIRDS.—containing directions for the breeding, rearing and treatment of the finest songsters, embellished with colored plates of the birds, and engravings of their cages.
Lately received and for sale at TICKNOR'S, corner of Washington and School streets. jy 31

UNITARIAN COMMENTARY.—The Four Gospels; with a Commentary by A. A. Livermore, vol. 1, containing Matthew.
This day published by JAMES MUNROE & CO, 134 Washington street. jy 31

ENGLISH edition of Blackwood's Magazine, seven dollars per annum—the July number just received.
Also, the July number of the Medico Chirurgical Review, and Journal of Practial Medicine.
Subscriptions received by JAMES MUNROE & Co., 134 Washington street. jy 31

DAGUERROTYPE STUDIO.
No. 62 Milk-street, opposite the Pearl-street House.
T. H. DARLING, (Professor of Photography, and Pupil of Professor Morse,) importer of No. 56 French plate.
Miniatures taken in a style unequalled—$3 to $5.
Instruction in the art, $25.
Cameras, Cases, No. 20 French plates, and every thing used in the art, furnished at the lowest prices.
Just received by the Steamer Caledonia, 400 packages of the above plate.
As several instances have occurred where Miniatures taken at Professor Darling's Studio have been exhibited as the productions of others, all will be marked 'Daguerrotype Studio.'
Darling's Patent Photometers for sale.
All communications (post paid) will receive prompt attention.
Any Editor who will give the above five or six insertions, shall be entitled to a *perfect* Daguerrotype Miniature. july 24

THE BOOK OF PSALMS.—Received this day, a supply of 'The book of Psalms:' being the authorized version of that part of the Sacred volume.
The above is a beautiful Pocket Edition of the Psalms; and the same as used in the new Unitarian Church in Boston, under the care of Jas. Freeman Clark.
BENJAMIN H. GREENE, 124 Washington, corner of Water Street. je 26.

GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

NEW JUVENILE BOOKS. — Jessie Graham or Friends dear, but Truth dearer—Constance, or the Merchant's Daughter, a tale of our times — The Merchant's Widow, and other tales—Charles Linn; or how to observe the Golden Rule. With other stories.
Just received and for sale by SIMPKINS, 21 Tremont Row. jy 17

GREAVES' THOUGHTS ON SPIRITUAL CULTURE.—Spiritual Culture, or Thoughts Addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves, from the London edition.
Published by JOSEPH DOWE, 22 Court street.

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PUBLISHED EVERY SATURDAY MORNING.
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All communications, as well as letters of business, relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.